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The Methodist Woman



An olive tree of Il Maten

The Methodist Woman

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FOREIGN MISSIONS NUMBER

"The Near East" is the theme for the foreign missions emphasis in 1950-1951. Read and file this issue for the days ahead when you begin the study of Dr. Glora Wysner's book, *Near East Panorama*. The writers of the interesting articles on our work in North Africa are introduced on page 41.

NEXT

The Assembly will be featured in the June issue.

ASK YOURSELF

1. How may the Christian church in North Africa be compared to the olive tree?
2. Why are most Arab brides unhappy on their wedding day?
3. What is the average attendance of the Woman's Society in Algiers?
4. Describe the toil of a Kabyle woman.
5. What are the races and religions of North Africa?
6. Describe the assembly of the Butler Memorial Girls' School.
7. What did Sir Alfred Tennyson say that Christ meant to him?
8. How can you help to find the needed new full-time workers for home and foreign service?
9. Quote John Greenleaf Whittier's estimate of the Bible.
10. In what church is the Woman's Society named after a famous missionary?

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The Olives of Il Maten

By EDGAR HOYT SMITH

The cover page picture was taken by Mr. Smith. It is an olive tree on a hillside near Il Maten.

[I]n the month of May the tiny white blossoms of the olive trees fall. Then the Kabyle peasant anxiously examines his trees, looking for the promise of a good harvest. He does not dare hope too much. For centuries his people have accepted with resignation the loss or damage of two crops every three years.

Many lessons may be drawn from this tree which is so important to the lives of the Kabyle people. The olive tree is at home in Algeria. The wild olive grows in abundance on the hills and mountains of Kabylia. It is amazing how it manages to live in the rocky and almost sterile soil. Where rugged conditions make life impossible for other trees or plants, the sturdy olive thrives. So it is with the Berber nature of the Kabyle. He lives in his primitive home in the hills where the landscape is beautiful, but life is extremely difficult. The olive tree grows slowly. It takes many long years to produce an olive grove. Moreover, the fruit of the wild olive is quite worthless. By grafting, the hardy and shrewd Kabyle peasant has developed olives of quality. However, even if a good olive tree is grafted on a wild olive and then the tree cut down, the shoots which sprout from the stump will be wild.

This is illustrated in the history of the Christian church in North Africa. The church of Christ was established in North Africa among the Berber people in the first centuries of our era. Then in the seventh century an Arab invasion destroyed the Christian church. There sprang up from the stump shoots of the wild Berber nature

that have taken on a strange form of the Moslem religion.

Just as the wild olive is capable of taking a good graft, so the Berber nature is capable of receiving the word of God to re-establish the church. However, this region has been neglected as a mission field. The church in Il Maten was started only about thirty years ago. It is the result of a revival when new life was engrafted in a number of Berber individuals and Berber homes. The hot winds of persecution, years of drought and neglect by those who should have worked in the Lord's vineyard, have combined to provide a discouraging account of the harvest in this field. Growth has been slow.

Olive trees give a dense shade. Incidentally, it is rare to find an olive tree all alone; always one expects to find them in groves as one should expect to find Christians in groups. Though the wood is good for a number of uses, the olive tree is cultivated principally for the oil that is pressed from the purplish-black berry.

Olives ripen in late October or November. Then everyone is busy. Even Kabyles who have migrated to the cities return to their native villages to work in the various stages of extracting the precious amber-colored oil which forms such an important part of their diet.

Gathering olives is a family project. Father climbs the tree and knocks off the olives with a long stick or pole, while Mother and the children pick up the fruit, which is loaded on the donkey or mule and taken to the oil press. There the olives are ground in a stone mill, turned by a donkey or mule (and sometimes by a gasoline motor). The pulp is pressed in corded bags under a screw press until all the liquid is squeezed out. The oil comes to the top and is collected in earthen jars that vary in content from five to fifty gallons.

This oil serves a multitude of uses, but the most important is to provide the Kabyle with his requirement of fats. It takes the place of butter, lard, margarine, and cooking fats.

Just as the olive tree serves the Berber in many ways, so the church of Christ is meeting his many needs. At the Il Maten Mission, we endeavor to nourish the soul of the individual and of society by preaching the Good News of the kingdom of God, his love and redeeming purpose. Then the mission serves in many practical ways. Nurses from France, Switzerland, and Canada run our dispensary and visit the homes of the sick. We have a school for girls with an accredited teacher who is a Christian from among the people of the country. We have classes of religious education for the children and young people of the community, and provide a variety of interesting and wholesome activity. We hope soon to establish a program of manual arts to stimulate the cottage industries. We have the opportunity to carry on an agricultural program. These are but a few of the many uses that the Christian mission serves in this needy field, but in all the multiplicity of activity we do not lose sight of the importance of our witness to Christ, who can bring New Life to the Kabyle people.



Arab Festivals in Algeria

By EVA MARSHALL DOUGLAS

A brief summary of the most important celebrations recognized by the Arabs of Algeria.

HOLIDAYS and festivals are red-letter days on most calendars. However, calendars do differ. The months of our Christian or Julian calendar vary in length from twenty-eight to thirty-one days. A large group of people called Moslems, followers of Mohammed, have an Islamic calendar made up of lunar months. Their annual festivals fall approximately ten days earlier each year. Some of these Moslem holidays seem to bear a resemblance to our Christian festivals while others do not.

Achoura

The first month of the Islamic calendar is called Muharram. Tradition has established the *Achoura*, a fast for the ninth and tenth days of this month of the Moslem year. Mohammed, living in western Arabia during the seventh century after Christ, is supposed to have asked the Jews why they were fasting at a particular time. They replied that they were commemorating their exodus from Egypt. It is said that Mohammed, believing that his ancestry also went back to Abraham through the latter's son, Ishmael, thought himself as worthy as the Jews to celebrate this deliverance. He thereupon inaugurated the celebration of the *Achoura* when Moslems are encouraged to tithe, to give the *achour* or tenth of their wealth, to help those in need. This festival is not marked by gaiety or hilarity, both of which are features of the other holidays.

Mouloud

Another legal holiday is the *Mouloud*, or *Milad*, meaning birth. It is the Moslem's celebration of the birth of his prophet Mohammed. This festival occurs on the

twelfth of "Rabi' the First," third month of the Moslem year. Since Mohammed is supposed to have been born late in the night or toward early morning, the *Mouloud* is celebrated with firecrackers the night before the holiday and at dawn.

The observance is similar to our secular way of celebrating Christmas in that it seeks to give joy and fun to children particularly, though without a Santa Claus. On the eve of the festival, tall slender candles are lighted in the homes. Special food called *tareeda* is prepared, a thin pastry, served in several layers with chicken broth and meat.

During the evening before the festival starts, devout Moslems assemble at the mosque to hear the recital of certain traditions and the reading of the story of Mohammed's life, together with selections from the Koran. They go to the mosque the following morning also and prostrate themselves in prayer before participating in the feast of the day.

Rabi'

Another festival is called the *Rabi'*. The Moslems of North Africa celebrate the return of spring in this nonreligious festival characterized by family picnics and outings into the country. Native cakes, the *Bradj*, are generously shared with friends and employers. Some of this same enthusiasm for the return of spring is found in our Easter celebrations. The Moslem's festivities, however, lack the religious significance which so deeply enriches the life of the Christian.

'Aid al-Saghir

One of the most important holidays in Islam is the *'Aid al-Saghir*, or Little Festival, occurring at the end of Ramadhan, ninth month of the Moslem year. To understand the importance of this festival, one needs to know about the fast ob-



Ten-year-old Habiba is dressed for the holiday

served by Moslems through the month of Ramadhan. Its observance is one of the cornerstones of Islamic society, one of the tests of a Moslem's loyalty to his prophet and to Allah.

According to the Koran, fasting is decreed by God, and one feels assured of merit in this life as well as in the life hereafter. The Fast of Ramadhan, extending through one lunar month, consists of abstaining from all food and liquids as well as from smoking, from earliest dawn until sunset. Then, as the sun slips below the horizon, an official announcement goes out to the Moslem people by means of a cannon shot and the sound of sirens. At this moment the followers of Mohammed are released from the restraints imposed upon them by religious law through the day. If, for reasons of illness or travel, one is unable to keep the fast, he will make up the lost days sometime during the succeeding year.

As you read this account, perhaps in the month of May, followers of Mohammed throughout the world of Islam, from Morocco to the Orient, will be anticipating their annual fast in the Moslem

month of Ramadhan. This year it will start about the seventeenth of June on our calendars.

The *'Aid al-Saghir*, or Little Festival, will begin as soon as the new moon is seen officially by certain learned Moslems, the 'Ulama. The revelation of the last part of the Koran is thought to have taken place at the end of the month of Ramadhan, and the Little Festival is in commemoration of this event. Prayers are repeated every day at the mosque during the fast month and special ones are said the first day after the fast is over when the festival begins. There is much rejoicing and happiness after the long days of discipline and self-denial. Tasty food is served; sweet cakes and cookies of many varieties are plentiful for those who can afford them. Everyone dresses in his gayest costume, kept especially for these festive times. Little children always look exceptionally clean and well dressed. Relatives and friends visit one another. Fathers take their children for a walk. Sometimes the mother is with them, wearing her heavy covering-costume and veil.

'Aid al-Kabir

One more holiday on the Moslem calendar is very important. It is the *'Aid al-Kabir*, or Big Festival. It falls in the twelfth month, or Dhu'l-Hijja, seventy days after the *'Aid al-Saghir*. This Big Festival is also called the *Sheep Festival*. Moslems celebrate on this occasion an event recorded in both the Koran and the Bible.

The festival is formally announced in the morning by a cannon signal. This is given when faithful worshipers of Allah leave the mosque after attending morning prayers and the reading of a sermon some 1,200 years old. Then it is that the ceremony actually begins by the slaying of a sheep. Several days before the feast, bleating sheep are driven and pushed along the streets by buyers and sellers of the innocent victims. Every household which possibly can afford a whole sheep will have one and will share its meat with

relatives and with less fortunate individuals. The mutton is served with delicious native dishes of *couscous* and vegetables. Families visit their relatives, and everyone dresses again in his best outfit. For the poorer people the festival is of short duration. For those of means, it may last nearly a week. In Algeria, two days are considered legal holidays.

Generosity and gaiety characterize Moslem festivals. Cleanliness of both person and dwelling is emphasized by everyone as far as possible. The women have a great deal of extra work, but they enjoy preparing the special food for the various festivities as well as the opportunities for visiting their relatives and friends. Attendance at religious services in the mosque is the custom of many devout Moslems throughout the year, and is a vital part of the festivals for faithful followers of Mohammed. One may also add that for the great number of Moslems, as for Christians, their festivals assume a purely secular significance totally void of any religious devotion.

Two Other Festivals

In addition to these annual festivals the Arabs have two other events which are occasions for great family celebrations. One is the circumcision of a son. If the family can afford the expense of the celebration, it occurs when the boy is as young as two. Or it may take place any time between the

ages of two and nine years. In Algeria, the circumcision celebration frequently is held in the early fall after the harvest is over and the family budget may have increased. It is a real festival to which friends and relatives are invited for a feast, accompanied by music and professional dancing.

The other event, as you may have guessed, is a wedding. This festival varies in elaborateness and duration according to family means. Arab music and dancing alternate with dishes of rich food served in abundance. The bride, plainly speaking, is on display. She is beautifully dressed; her face is carefully made up with special attention given to the eyes. The palms and fingers of her hands are dyed with henna. Her well-brushed hair falls abundantly about her shoulders in sharp contrast to the way all the other women pull theirs tightly back under brilliant headkerchiefs. Earrings, necklace, bracelets, and anklets are an important part of her costume.

At a wedding party, the bride is not too happy; she does not know her future husband and her heart is full of apprehensions. Her face is apt to be long and sad. The families of the bride and groom, not love, have been responsible for the marriage, and hopes of happiness are most uncertain. Joy and happiness do crown some Moslem marriages, but misery and suffering await a great many of the Moslem women.

The fifteen-year-old bride is wearing blue satin brocaded in white flowers



In Algiers

By MARTHA WHITELEY

THIS is Algiers, capital city of beautiful Algeria, where East and West meet. While the morning star is still bright, barefoot, poorly clad, veiled women and half-awake workmen, both European and Algerian, crowd the first trams and walk hurriedly along Rue d'Isly, the Fifth Avenue of the Mediterranean. Down by the port other laborers pass the great modern warehouse of the Berber oil (olive) king; poverty and riches are not peculiar to any system or people.

The influx of Kabyle and Arab laborers during and since the war has been steady, raising the population of Algiers to 500,000, including the suburbs. In and around the city there are "villages" where huts, made of oil cans or of similar structure, are the homes of hundreds of Kabyles from the mountains. The city has a good service of hygiene, but the rapidly increasing population and primitive customs make it difficult to enforce the regulations everywhere.

The poorer women often have less liberty than in their mountain villages where they work in the fields, pick the olives, and carry water from some distant "fountain." Others, whose husbands have steady work in city or private employ, have wider horizons through visits to relatives, through their children who attend school, or through their husbands. A few of the younger women go out in the evening, veiled or unveiled, with their husbands; they may even fold up the veil and *haik* as soon as they get away from their homes or native quarter. There are also those who belong to the privileged class, some of whose families are working for the abolition of the veil and of the seclusion of women. In general, the veil is still a protection, for as Dr. Zwemer says, the veil has not yet been removed from the hearts of the men. While monogamy is generally the rule here in the city,

in the country polygamy is a regular practice among those whose economic condition permits it.

With an average attendance of twenty women and five or six children, our Woman's Society is quite as cosmopolitan as the city itself. Most of the members are native Christian women. A few are of Moslem origin, and some are of French and other European descent. Several come in their white *haiks*. One woman keeps hers on all afternoon, thrown back over her shoulders, because her clothing is poor.

The needs of these and of other Algerian women are best understood after a visit in their homes. Madame E. is a devoted mother, and her husband is an "intellectual" who is helping with the translation of the New Testament into colloquial Arabic. They have four lovely children who attend our Thursday and Sunday school. Mounera, a girl of thirteen, is just now learning to read because there is no school for girls in their section. A recent observer of these and other Christian native children said, "They are psychologically more normal than most American children." True, they have much spontaneity, joy in simple things, a sense of responsibility and of sharing in the family, and a willingness to accept privation. Though this family is isolated, living in the midst of a Moslem community, the parents are, nevertheless, faithful good Christians who are making a sacrificial effort to co-operate with those working to give the children a better Christian education. From this simple home may come an Algerian John Wesley for the evangelization of his people.

Madame N. is a new member of our group this year. Her husband has had some Christian training. Through the interest and visits of Christian people, their oldest boy, Cherif, six years old, was sent to

day camp last summer, and then to Thursday school. Later, Madame N. herself gladly accepted an invitation to our women's group. Clad in her spotless veil and *haik*, she comes regularly every two weeks. Their "home," like so many others, is in one small room where parents and three children live. Housing is one of the pressing problems here.

Madame F., also a Moslem, is a sensitive, gentle soul. With a friend from the North Africa Mission (British), I called after a long absence. It was just before the *Mouloud*, an important Moslem festival. Both Madame and Fatouma, her daughter, gave us a warm welcome. Like most of those whom we visit, their sincerity and cordiality showed a real sense of gratitude that we should come to see them. Coffee was made over the hot coals in the earthen *kanoun*, and the best little cups and spoons were brought out. Then plain bread was offered with many apologies because there were no little cakes at this festive season. Madame F.'s face became sad and her voice choked as she explained that her heart was too heavy to make merry with food because she had lost two sons. She took us into the bedroom to show us a family picture—five nice-looking boys and girls. Before leaving, we had prayer together. "Please come back soon," was her farewell; it does matter that we care and share in her sorrow.

Mina has been a widow for more than ten years. In her flat there is one room for her family, another for her widowed sister and boy. Mina's son, Mustapha, has been out of work for a year. He is a nice boy, but he has fought in all the campaigns from Tunisia to the Rhine, and has lost much of his physical resistance and some of his healthy attitude toward the struggle of life. Fatiha, his sister, works in one of the city hospitals, leaving her home every day at 5:30 A.M. In the evening she studies French and mathematics so that she may enter nurse training. She is an in-

telligent, lovely girl. Mina herself is worn out with her life of scrubbing and cleaning, but she has to earn her living. Aicha, a bright-eyed girl of fourteen, is the housekeeper for both families. No matter what time of day I come, the home is always immaculately clean, the mattress-beds neatly covered with gay cloth, the brass tray and cups shining on the buffet. They are not Moslems, nor do they belong to any Christian group. Mina's long years with Christian French families have helped her overcome many Moslem superstitions, and given her a firm belief in God.

Madame L's husband is a *Cheikh* (a learned man), much respected and revered. They are apparently well to do, for they live in a lovely

villa. This does not necessarily make Madame L's life easy. She works hard caring for her family, and is as thin and pale as many others. When we pass, she says, "Do come in to see me." Once there we are taken into the study where there are bookcases of beautifully bound books. Seated on the divan, with our feet on the white sheepskin, we sip *cafe* out of tiny cups. The grandmother does not come in, but she has made the *cafe*, so we know that she is not hostile. We give Madame an American fashion book, and she shows us the latest elegance from Egypt; also nicely embroidered dresses she has made for her girls and the shirts and white suits she has just finished for her boys. Some neighbors, having seen us enter,

come in; they sit down on the rugs and listen quietly to the conversation. It seems to us that all Moslem womanhood is there patiently waiting to hear the Good News.

Apart from the gospel message, the news is not too good. The country is in a period of rapid evolution, and there are conflicting forces, each striving to win the loyalty of these people. Many adhere firmly to the social and political form of Islam, leaving aside the spiritual content; nevertheless, the Koran is read three times daily over the Algiers radio, morning and evening in Arabic, and at noon in Kabyle. Secularism and materialism, once so foreign to both Christianity and Islam, have invaded the inner sanctuary of both the Moslem and the so-called Christian culture. This makes the urgency of the need and the challenge to us all the greater.

Twenty years ago there were very few native girls in school; now there are over 40,000 Moslem girls enrolled in Algeria. The first Kabyle woman doctor is now practicing; she is intelligent, capable, and sympathetic. And a "Moslem" woman has recently returned from the All-Asia Woman's Conference held in Peiping "in defense of peace." The Communist newspaper is publishing the report of her trip via Moscow and in China. Thus, while some are waiting, others are already choosing which road they will take. An acquaintance of some young Moslem students of the élité said recently, "It is astonishing how the idea of God occupies first place in their thinking." Shall we not show them the God and Father of our Lord Jesus Christ?

"There is a tide in the affairs of men,

Which taken at the flood leads on to . . ."

To what shall it lead? Saint Paul said, "Look carefully . . . making the most of the time, because the days are evil."¹ And John's words come to us, "The time is near."¹

¹ The Revised Standard Version of the New Testament. Used by permission.



Children's smiles are the same, whether in Algiers or in America

Prayer room in the Mosque of Sidi Bou Medine at Flenccen, Algeria



Ofalac—Algeria

Il Maten Mission

By MARY LAWSON

IL MATEN is a Kabyle village typical of the thousands of Moslem villages which dot the mountainsides and top the foothills of Algeria. And typical, too, are her men: some rise with the sun to wrest their living from the tired soil, some descend to the rich "colon" farms in the valley to earn enough to keep their large families from starvation, and some spend most of their days in the village coffeehouse, passing the time in endless talk.

Her women, too, share the lot of their two million Kabyle sisters. A woman toils long hours, to grind the wheat and oats, to bake the bread, to prepare the meals, to feed the animals, to gather the olives and crush out the golden oil, to keep clean and repaired her earthen floors, to wash the clothes at the fountain, and to carry back up the steep incline, strapped to her back, the large, heavy jar of water which must supply the entire household.

Il Maten is a typical Kabyle village; but, to those who know her stony paths, who have entered her humble homes, who have warmed themselves around her fires, who have cared for her sick and clothed her poor, she is like no other village in the mountains of Kabylia. If you were here to visit us at the mission, we would take pleasure in showing you the village and introducing you to her families.

For example, we could spend a whole afternoon with the Dauouden family. They are called a Marabout family because they are descendants of a Moslem saint. In most villages there are several such families, and here and there is found an entire Marabout village.

They are proud families. Once a young girl is married into their household, she seldom sees the world again outside the four stone walls which enclose the large family court. A widow or a poor

woman of the village carries water to the door. On the rare occasion when one of their young women returns for a short time to the village of her own family, she rides on a mule and her face is well covered.

But in many ways the Marabout home is no different than other homes. Chickens, rabbits, and sheep are at liberty in every room; water is precious and few children are blessed with a monthly bath; women and children are sparsely clothed, for the men think it foolish to put their money into home and family. And the hates, the jealousies, the disputes, the marriages and divorces are the same in this home as in any other of the village.

Before entering the village, we pass the fountain, and here we stop a moment to greet the women who are filling their water jars or doing the family washing. Beating the clothes against the rocks or stomping them underfoot with such energy makes one wonder what will be left. The village is built on an incline, and now we hurry downward through the narrow main street. It is so narrow that by simply raising our arms we are able to touch the stone walls of the houses on either side.

We pass the *djema*, the Kabyle mosque where the faithful come for prayers, and we greet the men who are gathered outside. Sitting or standing in small groups, they exchange information and opinions on the crops, on local politics, or on the new road which would make the village accessible by car.

Going still further down the incline we turn into the second lane to the right, and in the shadow we can make out a heavy two-portal door. We knock loudly, push open the door, and step high over the threshold into a large stone-floored court. This court is surrounded by one-room homes. In each doorway appears a young woman. Some



"Main Street" in Il Maten

greet us joyfully, embracing us many times; some mournfully, ready at the first occasion to tell of an injustice done her; and some obviously indifferent, annoyed to have been interrupted in some important task.

But there is someone we want you especially to meet. Now she appears among them. It is the *thamrarth*, mother of their husbands. Keeper of the keys, ruler of the household, in her hand lies the well-being of each of these young women. They can be grateful it was their lot to be married into her household, for her face smiles with a million wrinkles and her voice is kind. She is small in stature and her tiny feet and hands stand proof of her aristocracy. Her name is Tsassadith. Long years ago she attended a Christian class in the village of Takhlicht, where she grew up. Does she remember what she was taught? I do not know. I only know she has confidence in us, and that her home is open to us, and that her six acquired daughters are learning of Christ.

When we first began the class in her home among the young women, we asked them if they would like us to teach them to sew. With customary Kabyle frankness they replied they knew better how to sew than we did, but would very much like to learn to knit. The Kabyle women weave beautiful many-pat-

turned blankets with the wool they have shorn and carded and washed and dyed, but few of them know how to knit. They pass the winter huddled around their open fires, in the same clothes they've worn all summer, "getting by" until spring has brought warmer weather. The thought of a sweater for each one greatly pleased them. After much discussion they asked us to come each Wednesday, the market day, when the men would be gone.

The first Wednesday, five began instructions. Discovering that Zahara had already learned from an aunt in Algiers, we gave her the pattern book from which to choose a model. She had not dreamed there was more than one way to make a sweater! We sat in one of the rooms on the raised part of the mud floor which is used for the bed, the women before us, cross-legged, each one with a child on her back, while the older children played among themselves. Tsas-sadith, as supervisor, watched from

her corner. In her hand was a long pole, used for the discipline of chickens. She employed this with great adroitness on the head of any child who became too unruly or who jostled an elbow of one of our new pupils. Before leaving, we had a short lesson on "Christ in the Home," and were much encouraged by their attention and interest.

In the weeks that followed, we have tried to broaden their interests, to make tactful suggestions and demonstrations on care of their children, balanced diets, and other measures of home hygiene. Another interesting development has been a class for the young girls of the household. They watched with such obvious envy as their mothers began to knit that we seized the occasion to ask them to come up to the mission to learn. Now they come skipping up to the mission once a week, for as children they are still free to come and go as they like. Here the class is better disciplined. They have done some

memory work, and learned several Kabyle hymns. Often these girls have hurried home to teach their mothers. This double contact with the Dauouden family is of great value.

This has given you only a glimpse of one phase of the work of our Woman's Division here at the Il Maten mission. You should know, too, about the dispensary and the school. Not all homes are open to us, but in most of them we are welcomed. Fifty years ago it was the task of the first missionaries to open closed doors, but today these doors are open, and we may enter in and teach. Only a living Christ among them can lift the Kabyle people from their poverty and ignorance. Only a living Christ can inspire their young men to community service and their young women to a higher standard of life and thought. May God so fill us with his love for them that they believe the News we bring them.

Kabyle woman carrying firewood. The men are sitting (as usual) at the entrance to the village council house



Youth Activities in Constantine

By MRS. ANNA KING

Youth Camp

FROM Tunisia to Oran, young people came to Kabylia for their Annual Youth Camp. It is a distance of about one thousand miles, and travel is very expensive, thus limiting the number who can attend. Nevertheless, about sixty gathered there, under the cross, leaving the crescent (Mohammedan sign) behind them. They came to work, study, rest, and worship together.

These people were of three language groups, but all understood French, so it was the official language of the camp. Various evenings were predominantly in Arabic, others in Kabyle. Constantine had the best representation in attendance, while Algiers sent eight youth members.

The theme of the camp was: "He That Overcometh." This period together, away from the influence of Islam, must be a deep spiritual experience for these youth. They are not privileged to live in Christian communities, so this time of unity is carefully directed. The practical goal of the Bible studies was to know and conquer the enemies of the Christian life. Lessons were built around the passive and the active adversaries and the enemies in the non-Christian social order.

Discussions followed the studies, touching upon vital problems of everyday living.

Recreation had its share of the program. In learning folk games of the country, the Tunisians, Algerians, and Moroccans were one people. In hiking, it was the same thing. In playing volleyball, the various towns challenged others. In singing, voices were raised to the tunes of popular camp tunes and to the great hymns of the church.

Democratic government was begun. Three people were elected from the campers to work with the

missionary faculty in directing the camp. They had a voice in all that was said and done.

This year a daily news sheet was started. Accounts of the vespers were given, the studies, and even the jokes. This was done on a gelatin hectograph which had long ago lost its power, and even a rolling pin could not roll out clear copies, but the sheet was appreciated. It now circulates each month with little bits of news which are not published in the official church paper, but which serve to unite our youth more intimately.

Both boys and girls attended the camp. Bringing these young people together and leading them to understand Christian liberty takes patience, faith, and tact. It is about the only opportunity they have to meet each other. Some of the girls do not know many Christian boys, and vice versa. While marriage is not a goal at these camps, often engagements are forthcoming.

North African youth have their Decision Nights, too. Last year one young man made it known that he wished to give his life to full-time Christian service. This year another young man came to know Christ more fully. Some would say it was a conversion. Many who had been growing weak in their Christian witness among their Moslem friends found new courage.

Our camps are in many ways like those in America, but the personal problems differ because the civilizations and backgrounds are not alike. Centuries of Islam have left retarding elements in many of our people, but they are awakening and coming into the kingdom of our Lord.

Constantine Youth

Sitting around a discussion table with young people in Constantine, one is conscious of the races and religions which live together in North Africa—Arab, Kabyle, Chaouia, French—Moslem, Christian, ex-Catholic, and indifferent.

Constantine is somewhat interior and consequently the problems vary. Our youth are not as free as the young people of Algiers, but we do have a mixed group, both boys and girls, beginning at the age of sixteen.

These young people have a well-rounded program, including recreation, Bible studies of various kinds, programs of general interest such as the music and life of Bach or Beethoven, and then a study of the founders of the church, Wesley and others, plus a very small beginning interest in world service.

Two years ago the nine who gathered for the reorganization of this group could not sing, play, or worship together. The years of the war had left their marks upon them. But now they have grown both in attitude and numbers. There are twenty-two now, singing, playing, and learning of Christ together.

We begin our Thursday evening

Girl Reserves in Constantine preparing worship material



meeting with recreation. Volleyball has been the major interest. The referee is a fine young Moslem boy who knows our standards and who rules honestly and justly. He, himself, is the country's best football player. After nine months with us he says, "Before leaving for this football trip I just had to come to hear . . . pray." He had found in Christian prayer some calm evidently lacking in his Moslem prayer. He is from a family who will not speak to us in the street because they prefer not to be seen too friendly with the Christians.

A girl served as vice-president of the group. Bit by bit she learned to direct a good meditation, and in doing so deepened her spiritual faith.

Among our number is a very young man who spent one year in a Franciscan monastery. He left there with a good record, and the explanation that he was not "satisfied" in his religious experience. Since our youth camp a year ago, he has been faithful in attendance.

The young people are good in drama. It is one of their favorite ways of giving programs. The best actor is a young man who is neither Christian nor Moslem, but between the two. This year for the Christmas presentation he played the lead in "The Man Who Saw Christ Three Times." The role was just made for him. When it was over, his comment was, "I think I have taken in a great inspirational mes-

sage tonight as I said my lines."

It is sometimes difficult to hold the young people if they have not been raised in our Christian homes for children. Social pressure often forces them to stay away. One of our favorite members does not let his family know that he spends time with us.

On the other hand, many are serving in the church as well as learning. The youth president is also a church-school teacher, counselor of the Cadets, junior, and intermediate boys of the church, and church organist. He wants to be a missionary someday. Three of the girls assist most faithfully in the church school. One girl helps in a native town in a direct evangelism class which is a different type of class from those in the church.

Last Christmas, the young people planned a church Christmas tree. Each member wished to give gifts. It was an experience of great learning because they had usually been on the receiving end. Old wooden boxes were gathered up all over town, and a mad rush to make toys began. These were painted and varnished, the boys donating the varnish and stain. One of the girls made mattresses and bed covers from small pieces of cloth and complete suites of furniture were forthcoming. Other girls knitted doll clothes from bits of yarn. A boy sold one of his books in order to have something to give; one offered

to work in exchange for a small gift to place with the rest. A total of sixty-eight gifts were given to the little children who were present at the tree.

Cadettes

Cadettes are the Girl Reserves, beginning with age eight and ending at fifteen. When these nineteen girls lift their voices to repeat together a pledge of loyalty, one is conscious that they understand what they

say. They are "busy bees," their insignia really being the bee. Their meeting day is Thursday.

Two Cadettes, working in their meeting room, began talking about last summer's camp.

"Wasn't it great fun? Did you see this lovely box we covered in order to keep our books in place?"

"Yes. But the pictures we framed were better. No—you don't think so?"

"I liked the lessons from the Bible on daily living and how to work joyfully together. I learned that it could even be fun to wash the floor. I'm glad we have the Cadettes in our church."

"I learned that it is better to play honestly, each one for all. Recreation is more than a game. Saint Paul knew that, too."

"The great games in the forest were fun. We had to work in teams or we would have lost."

"I liked the swims. I gained confidence."

"Did you like the morning meditations?"

"Yes, the calling of the disciples and the teachings of Jesus became more real."

"When we wrote a litany, I couldn't think."

"It is fun to make these gifts for other girls, a different kind of fun."

The conversation reveals the ways in which the Cadettes learn of Christ and His Abundant Life.

As a service project, they gave Christmas gifts made from odds and ends to children in Kabylia. Some were woven shoes, others little dresses.

Their young heads bowing in prayer represent the races of North Africa: Jew, Kabyle, Arab, French, Spanish, Italian, and the pastor's Norwegian children. They pray together a prayer written by one of our twelve-year-old girls as she learned to meditate in God's outdoors.

"O Lord, we come to you to thank you for the beautiful things that you have sent to us: the birds of the sky and the flowers of the fields. Bless that which is in the world, especially the orphans, in

(Continued on page 13)

"Time off" gives the counselor an opportunity to talk with these young people



So That's Where Our Money Goes!

By DOROTHY CLARKE WILSON

Mrs. Wilson is traveling in India under the auspices of the Division of Foreign Missions and the Woman's Division of Christian Service, gathering material for a novel on missions. She is the author of *Prince of Egypt*, *The Brothers*, and *The Herdsman*.

THIS morning I made my first visit to a project of the Woman's Society of Christian Service in a foreign land, and I wish that every member of the society might have gone with me. Before I arrived in India, Butler Memorial Girls' School in Delhi was merely a name to me. Last night at this time it was an attractive, rather imposing group of stone buildings across the street from the home of Bishop J. Waskom Pickett, where I am staying. But tonight it is over three hundred small, dark, eager, friendly faces, belonging to as lovable and attractive children as I have ever seen.

We didn't really intend to visit the school at all when we started out. Colleen Gilmore, one of the I-3's whom I met in Hartford last

summer and who is now the bishop's secretary, and I started out on a tour of the neighborhood with a view to taking some kodachrome pictures. We turned into the street just outside the fence bounding the bishop's yard, which is lined with the makeshift huts of refugees from Pakistan, hundreds of them, one of the most pathetic sights I have ever seen. Sounds which I had been hearing from the windows of my sheltered room for the past two days now took form and shape. The rhythmic beat-beat-beat which had resembled a carpet beater materialized into the pounding stick of a squatting housewife washing the family clothes. We stopped to take a picture of a family group gathered about a fire cooking their breakfast, but the woman doing her washing was too much in the shade.

"Why don't we go over and watch our *dhobi* at the school?" asked Colleen, and I eagerly agreed.

But we never did get to see the *dhobi*. We went to see the school instead. And to me it was such an interesting experience that I cannot help sharing it with you.

Butler School, built in 1931, is a group of large stone buildings with roomy interiors and spacious porches, set in an attractive compound shaded by neem, amaltas, jacaranda, shisham, and, of course, the inevitable palm trees. The bungalow, with its square stone pillars, is a building we may be especially proud of. The school itself is

built around three sides of a large court. A porch goes around the full length of the rectangle, and the schoolrooms open off this porch. When we arrived, it was recess time, and the children were out in the court playing; their teachers, all Indian young women, directing the games. One group of the smallest boys and girls were playing a game of farmer, describing in song and action the farmer's full round of activity: planting, making the grain grow, and harvesting. After the recess period they all lined up with a rush, their small bare feet raising the dust, their bright eyes intently fixed on our cameras.

"Good morning, Miss Sahib! Good morning, Miss Sahib!" every one of them said, smiling to Colleen as they filed past us.

They all marched into a big assembly hall where mats were spread on the floor, one large one for each age group. We sat on chairs at the back with the teachers, the small boys directly in front of us. They were the cutest things you ever saw. Small, round, black heads of every shape and description, some with the long center lock of the Hindu, some (Sikhs) with uncut hair wound into a knot on top of their heads. One of them acted so badly his teacher had to go down front and remove him from temptation. After that he squatted in the back row, looking exactly like any American boy who has been caught acting up—sheepish but unrepentant.

The assembly program was in charge of the seventh-grade girls, who sang several songs and put on a clever little play, which I discovered afterward had the following plot: A father lies sick on his pallet. The mother sends the oldest son to a distant city for medicine, concealing the necessary money in the bottom of his sandals. On the way he is overcome by thieves, who fail to find money on

Attractive students of the Butler Memorial Girls' School

Mehodist Print



him. But, being honest, he discloses the hiding place of his funds. Whereupon the thieves, amazed by his honesty, become curious about the Christian God he worships. They pilot him on his dangerous journey and return home with him. Indian children are remarkably good actors. All these girls had to do to make themselves over into father, son, and bold adventurers, was to remove the colored pieces of cloth which they wore over their shoulders above their saris and wind them around their heads.

After the assembly, we visited the classes. The teachers in the school are all Indians; Miss Perry, the principal, a capable woman who seems equal to any emergency, being the only white woman on the staff. There are over three hundred children, eighty of them boarders. They are much crowded for space and are continually turning applicants away. We found most of the classes studying arithmetic in some form, writing figures

on their little slates. The smaller ones sat in rows on long mats, the older ones before desks. Their manner of dress was certainly varied. Most of the little girls wore dresses like their American sisters, some coming not much below their middles. The older girls all wore saris, with brightly colored scarfs about their heads and shoulders. The boys, all of them small, were as cute as buttons. Most of them wore shorts, topped by little shirts, the tails of which were always hanging. The rows of small shoes left outside each classroom were amusing: a queer conglomeration of Indian sandals, sneakers, and sturdy oxfords.

After visiting the classes, we went to the other side of the rectangle and inspected the dormitories. About ten girls occupy each room, more than there should be, but, as Miss Perry remarked, "Education is the important thing." The beds, the usual Indian *charpoys*, low cots with string webbing in

place of springs, were very close together. The girls furnish their own bedding, sweep out their own rooms and the porch outside.

We also visited the kitchen, which is strictly Indian. Cooking is done on a large, round, well-shaped affair of cement and plaster, with jutting shelves to hold the kettles. Lunch was all ready. One large kettle contained boiled rice, another a soupy vegetable concoction to be served with it. The girls take turns helping to cook the meals. Miss Perry hopes soon to be able to modernize this dingy and starkly bare kitchen. Another project for the near future is the building of an infirmary.

This, then, is one of the places where our money goes. Hereafter, I know, I shall never drop a penny into a mite box without remembering those eager, bright, smiling faces. In fact, I hope I shall never again drop a penny. The children I saw this morning need and deserve much more than that.

Youth Activities in Constantine

(Continued from page 11)

order to render to them a pure and beautiful life, as the flowers of the fields.

"Lord, nature is really beautiful, and tonight the sunset has such gorgeous colors. One looks at these colors and they flee with each moment, but the thought of your beauty stays with us.

"We praise you without ceasing.

"We pray in the name of Jesus. Amen."

Mimi

I found her in the street of the native town. She was sweet, clean, had a nice face, listened eagerly, and her eyes danced as she talked. She came easing up to me and said, "Who are you?"

That was hard to explain, but I answered and then invited her to come to our classes to learn to knit, sew, and sing songs with other little girls. She was eager, as are all girls of twelve.

The next day she appeared and was thrilled with all she learned. Her little handkerchief was all twisted and badly done, but with joy she began simple stitches again and again.

Sunday morning was a time of joy, too, and Mimi was thrilled once more with the Bible stories she heard. Often she would say, "I don't understand that." The story was then done in better detail for her.

With each day her interest increased and she was among the first to arrive for class. Near Christmas she was deep in her joy, singing Arabic hymns, especially "Joy to the World," which she loved to sing over and over. The Sunday before Christmas she asked for a copy to take home with her in order to read and learn more of the verses. I let it go, hoping. In haste, she departed.

When Thursday came, Mimi was not present. I asked where she was. A heavy silence fell upon the household of children. No one

lifted an eye. No one spoke. Then one little girl followed me as I left the room to get another spool of thread. She gave me Mimi's story.

On the way home from our class the day I gave her the hymnal, some boys saw her and reported her to the director of the Arab school. The boys fought her in the street, but she held onto the book. Then the head director took it from her. She was beaten before the group as an example to the others, because they must not come to us, the Christians, to learn. Mimi fought back, but to no avail. She is watched and guarded in order to keep her away from us.

However, the face of Mimi is still before us. She is one of the most intelligent of our contacts, was the most interested, and the most willing to accept the message of Christ that we have come to bring to the women and children. We hope that the little she had learned may take root, or that she may find the opportunity some day to return to us.

Recent Arrivals From—

Southern Rhodesia: Miss Helen Wildermuth, c/o Mrs. L. Barnard, Route 3, Westerville, Ohio.

Brazil: Miss Alberta Simmons, Box 404, Sentinel, Oklahoma.

Mexico: Miss Dora Schmidt, Moundridge, Kansas.

Recent Sailings For—

Southern Rhodesia: Misses Grace Otto and Vivian Otto, both new missionaries.

India: Miss Blanche Dawson (new).

Central Congo: Miss Kathryn Eye (via Brussels).

Peru: Miss Martha Vanderberg.

China

Dr. Wu Yi-fang, president of Ginling College, has just written a letter from which we quote:

"You will be very happy to hear that Rosa May Butler directed a most successful program of Christmas music on Sunday afternoon, the 18th. She worked for weeks preparing the carols, and the solos and chorus from Handel's "Messiah." The choir did splendidly, but what the congregation enjoyed most was that they took part in the service and joined in singing the Christmas hymns at different intervals. This is the first time we have ever had this type of musical service. Sage Chapel was full, and we all sensed that the entire congregation was uplifted. At the end, many people remarked that it had been a most beautiful service and congratulated Ginling on having Miss Butler. Yesterday several of us were talking and one of the missionaries said she thought that even for just this service alone it had been worth while for the missionaries to stay on here.

"Rosa May shared with us her experience in working with the boys and girls in the choir. . . . In the evening the Pei Lin Fellowship, consisting mostly of choir members, met as usual and worked at making toys for the neighborhood children for Christmas. We are all helped by such events and understand more the meaning and the importance of Christian fellowship.

Foreign News

"I wish to express appreciation through you to the Methodist Board for your contributions to Ginling College in personnel. Your board is supporting the largest number of missionary staff in Ginling. It means a great deal to the teaching program as well as to the making of a Christian spirit in the college as a whole. We want to thank you especially for Mary Katherine Russel, who has come from Cheeloo for the year to fill the urgent need for a nutrition teacher in the home economics department. You will be interested to know that besides these four from your board, there are two other Methodists, Miss Mary Watson, appointed by the United Board, and Mrs. McCurdy, independent. These constitute three fifths of our foreign faculty and are half of the Methodist women in the city. This is a very important period, to say the least, in the history of China, and I think for the Christian movement, too, we are going through a critical period. In numbers we are likely to see reduction, but in faith it will be a time of real strengthening."

India

Miss Lucy W. Beach, missionary in Sitapur, writes: "January 26, 1950, will go down in history as the great day when India came into her own heritage and joined the democratic republics of the world. She has an ideal before her toward which to work and we hope with God's help she will go forward toward making the ideal a reality. I believe that it is only as the Christ way of life permeates the country that this will be possible. People are becoming more and more eager to know about him and what he can do for and through them.

"Every town had programs on both the 26th and 27th. It rained hard the 25th, and on the 26th it was drizzly and cold. The staff

and older girls walked the two miles and a half to the parade grounds for the flag raising and to see the military police give the salute. Then the band played and they came back. At 12:30 we had a program in the school, and at 2:30 our Girl Guides and their leaders walked in the long route procession around the city. At 4:00 P.M. there were speeches in one of the public gardens. In the evening every public institution had some sort of illumination display. Those of us who planned to use *dyas* found it difficult because of the strong wind that came up. Where electric bulbs were used, all went well.

"The next morning was devoted to sports. These were held on the government high-school grounds. Very good arrangements were made so that everything went off without any confusion. Our girls did very well getting three first and three second prizes. The prizes were awarded in the afternoon on the collectorate grounds. In the evening there was a very grand display of fireworks. This finished the celebrations as far as the public was concerned.

"The health of our children the past months has been very good, due largely to the giving of the Paludrine tablets to the whole school twice each week during the malaria season. We do thank the friends who made it possible by their gifts to get the Paludrine and also milk for the little ones who could not have had it without these special love gifts. Milk has become very expensive and, as an item of food, had to be left out, save for the sick. The younger children at least should have it daily in order to grow healthy bodies. But it takes about Rs.4/- per month for a child to have just one cup of fresh milk a day. When you realize that many of the parents can pay only Rs.3/- per month fees for food and care, you will see that it is impos-

sible to pay from school funds Rs.4/ per month for milk alone. It is some of these children who need it most, as they have never had proper diet in their homes. We are very thankful for the dry milk from World Service. It came as a great boon to our needy ones and has been much appreciated. Because we had dry milk, we were able to give milk food to the whole school occasionally as well as to the weaker ones. To you who have had a share in sending these things, we give you our special thanks. This week we have had to send three girls to the hospital with what seems to be typhoid fever. As they are given nothing but milk at present, we are more than glad that we have the dry milk to help out."

Africa

A wedding in Elisabethville, Belgian Congo, described by Miss Catherine Parham: "This past week we had a lovely wedding. One of our women teachers married and she wanted the older Scouts to stand with her. There were forty-two of them in the long white dresses and light blue jackets which the girls had made for one of the commencement drills some time ago. The girls had washed and ironed these in class and wore them with real dignity. The bride carried more than a dozen calla lilies—of course they grow by the bushel here.

"On Wednesday we had a tea for the bride-elect and invited all the women teachers. We served coffee and little individual cakes iced with the bride's initials and with a tiny pink candle stuck in one corner of each cake. The night before the wedding we were sitting in our living room working when the pastor knocked at the door and said that he had brought us a cake from the father of the groom. He just wanted to show us, the pastor said, that he appreciated what we were doing for the girls. We invited the pastor in to have a piece of the cake with us. He said that the Belgian for whom the groom works had provided all the food for the wedding feast."

The Woman's Division of Christian Service has voted to place a special emphasis in 1951 on securing for Africa young missionaries who will go as Africa 3's; that is, go as missionaries for a three-year period. In replying to an inquiry concerning this plan, one missionary from Southern Rhodesia wrote: "You ask about the type of personnel acceptable as three-year workers. My answer, and I think that of many of my colleagues, is, 'Send us teachers, both men and women, for primary and secondary schools.' This year, unless a miracle happens in a very short time, dozens if not hundreds of upper-standard pupils will be turned away from our schools because we do not have teachers for them."

Latin America

Our Methodist Institute in Ribeirao Preto, Brazil, recently moved to Santo Amaro, a suburb of São Paulo. The missionaries there write: "If you could see this place, you would know why we feel that our prayers have been answered and that it is worth all of the hours of hard work which have gone into this move. The house is situated in a residential area on what was once a great estate, but is now divided into large lots. Ours is the first house after coming in the main entrance to this area, and the street is lined on both sides with beautiful towering pines. On one side of the house is a tennis court, back of which is a small garden, and beyond that a pine grove. On the other side (on neighboring property) is another grove of pines, so that we are almost surrounded by them. Just back of the house is a double garage (which must be used as storage space for the present), laundry room, and rooms formerly used as servants' quarters. Behind that building is another garden which extends to the street. At one time the gardens must have been beautiful, but now they show a lack of care during the years the property was rented. However, we hope they can be restored to their full beauty before long. The house

itself is of light-colored brick, with a small front porch of stone. It is on one of the highest points of this section, so that from certain windows one can see the São Paulo Airport and, on a clear day, glimpses of São Paulo itself in the distance.

"The house is lovely on the inside, too, but will be crowded until we can construct a building for classrooms. This year each room will have to serve double duty; for example: the music room will be used for piano lessons, for the library, and as a regular classroom. But we are hoping to have more space soon. In order to give the girls the opportunity to work in the various churches and social agencies of São Paulo, we are going to need a station wagon, as it takes about an hour to get to the city from here."

In Brazil

Miss Nancy Holt, a copy editor on the editorial staff of the Woman's Division, enplaned on February 6 for Brazil, where she served as a missionary thirty years. She left there four years ago with every intention of returning after a year's furlough, but she was transferred to the editorial office. After attending the General Conference of The Methodist Church in Brazil, beginning February 12, in Porto Alegre, she spent ten weeks in a farewell visit to friends in some of the places where she worked.

PERSONNEL CHANGES

No use trying to keep your age a secret when there is a retirement rule which publicizes the fact. This month (February) we said good-by to our gracious and efficient Mrs. Frank W. Burr. During the first quadrennium, Mrs. Burr served as receptionist on the sixth floor of the Methodist Building in New York. Since 1944 she has been in charge of the Woman's Division Literature Salesroom at "150."

Mrs. Harman R. Clark is Mrs. Burr's successor, assisted by Miss Carrie Dixon.

In Memoriam

Miss Frances Barber, former head resident of the Hattie B. Cooper Community Center, Roxbury, Massachusetts, died on December 26, 1949, following a brief illness. She made her home with her sister at Temple Hall, Boston, after her retirement. Miss Barber served as church worker in Fall River, Massachusetts, and at First Church, Boston. She was graduated from the Chicago Training School in 1917.

Miss Caroline Boultenhouse, who spent her years of active service as a deaconess in several churches in and around Boston, Massachusetts, passed away during the month of January. After her retirement in 1927 she made her home in Dorchester. Miss Boultenhouse was graduated from Folts Institute, Herkimer, New York, in 1909, and attended the former Deaconess and Bible Training School, Boston, Massachusetts.

Mrs. Carrie H. Reynolds entered the former Lucy Webb Hayes National Training School for Deaconesses, Washington, D. C., in 1903. After completing a two-year course, she served as deaconess at the Methodist church, Stamford, Connecticut, and for ten years at the New York Avenue Methodist Church, Brooklyn, New York. In 1911 she was called to Prospect Methodist Church, Bristol, Connecticut, from which appointment she retired in 1936. She was made deaconess emeritus of this church on January 1, 1937.

The following testimonial was given at this time: "In all her doings and in all her gettings, she has been a true ambassador of Christ, never forgetting the mark of her high calling, a shining example of the beauty of our Christian faith and her own life has been an injunction to all observers to stand firm, to be loyal to Christ. She has enriched the life of the parish and made for herself a place in the heart of every parishioner."

Mrs. Reynolds passed away at the West Haven Methodist Home,

West Haven, Connecticut, on January 14, 1950.

Miss Sadie A. Hagen was born in Belfast, Ireland. She arrived in Newton Upper Falls, Massachusetts, with her mother, sister, and brother at the age of twelve. After completing her public schooling, Miss Hagen was inspired by Miss Josephine S. Fisk, who was then superintendent of deaconess work in New England, to enter deaconess work. She was graduated from the New England Deaconess Training School, Boston, Massachusetts, in 1904. She and several other new graduates were challenged to raise money to open a new fifty-bed hospital unit. Thus they were launched on a career that was destined "to get the church a hospital." She and her roommate, living within their eight dollars a month, would buy co-operatively.

From 1910 to 1913, Miss Hagen was superintendent of the Deaconess Home in Boston; in 1913 she opened the Home for Aged Methodist Women at Concord, Massachusetts, where Miss Josephine Fisk now resides. And in 1920 she became superintendent of the Deaconess and Palmer Memorial Hospital. In 1930 Miss Hagen became assistant superintendent of the entire Deaconess Palmer organization. As a result of her skill in caring for patients at the old Deaconess Hospital, not only did the new Palmer Memorial Hospital become possible, but a major step was accomplished in pointing the way toward the establishment of the state cancer program and its hospitals.

When Miss Hagen retired, she returned to Newton Upper Falls to make her home. She passed away there on January 5, 1950.

Miss Mary E. Houston, parish deaconess at Calvary Methodist Church, New York City, for twenty-nine years, passed away at Bancroft-Taylor Rest Home, Ocean

Grove, New Jersey, February 13, 1950. Before her retirement, Miss Houston resided at the New York Deaconess Home. She received her deaconess training on this same site when it was known as the New York Deaconess Home and Training School from 1902-1904. Her contagious smile, her love of people, and her devotion to the work of the Kingdom are only a few of the attributes her friends will long remember and cherish.

Miss Blanche L. Baker, a retired deaconess, died March 13, 1950, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey. Following her schooling at Cornell College, Mount Vernon, Iowa, and her graduation from Chicago Training School in 1896, Miss Baker served as visiting deaconess and superintendent of the Deaconess Home in Providence, Rhode Island. She also served Lake Bluff Orphanage, Lake Bluff, Illinois, and Montana Deaconess School, Helena, Montana.

New Arrival

The first parsonage baby to be born in Maynard-MacDougall Memorial Hospital, Nome, Alaska, is the son of the Rev. and Mrs. Robert Treat. Mr. Treat is the pastor of the Federated Church at Nome. He was recently appointed to serve there under the Division of Home Missions and Church Extension. Young Master Treat was born on December 19, 1949. He has a sister, Mary Margaret, who is about two years old.

What My Stay at Elizabeth Ritter Hall Meant to Me

by HILDA GENTRY

(Miss Gentry is now teaching in the practice school on the campus of Tennessee Wesleyan Junior College, Athens, Tennessee.)

My stay at Ritter Hall was invaluable, not only because of its cheerful atmosphere and homelike

wellington place, but also because of the fellowship and association with those living there. Ritter is very conveniently located in the heart of Tennessee Wesleyan College campus, and there were many activities in which I could take part only because I lived on campus.

While living there, I made many close friends and enjoyed much good times with them. We worked, played, studied, and worshipped together. I learned to take responsibility and plan for myself. I learned to use to advantage any spare time that I had, because with my studies, sorority, and friends, little leisure time was left.

I learned to do more efficiently those things that I already knew how to do. Since all the girls worked together, the work seemed more like play. Another important thing I learned was to get along with others and to share with them. Most of all, I think I shall always remember the devotional service at the evening meal. It was restful and satisfying after a day of rushing about the school.

Mrs. Elizabeth A. Brubaker, our housemother, was an unforgettable friend and counselor to me. There were many times when I went to her with problems and was comforted with her advice. Miss French, our nurse, was also kind and understanding. She patiently showed each girl how to care for her room, and nursed them when they were sick. I think that during my stay there I developed into adulthood in my attitude about things and people. Even my closest friends have been able to see a difference in my ideas and attitudes.

I know that college has meant much more to me than it would, had I stayed off campus. It was always so nice to finish class in the afternoon and come to a cheerful room and a friendly and understanding roommate. I learned to respect the rights and thoughts of others and to recognize the good in everyone. My stay at Ritter has made me a better person mentally, spiritually, and socially, and I think it was a privilege that I was fortunate to have. I think any girl would be

very wise in her decision to spend her college days at Ritter Hall.

Greetings From South Side Settlement, Columbus, Ohio

I am very happy to have the privilege of bringing greetings to friends of the South Side Settlement House, in this our fiftieth year of service. We have gone a long way from the little place along the river to the well-equipped building we now occupy on Reeb Avenue. In addition, we have a new camp, Triple S, of which we are justly proud, located in the hills east of Sugar Grove, one hundred and twenty acres of natural beauty. In among the trees are cabins and the beginning of a little lake, fed by spring water.

We pray God's blessing on our fine staff, headed by Mrs. Bonnie Basden, and hope they and their successors may continue, in the name of the South Side Settlement House, the past kindly services and tender mercies for another fifty years.

MRS. C. R. WILLIS, *President,*
Board of Managers

Excerpts from reports—

"Our program at South Side Settlement is fourfold: physical, social, mental, and spiritual. In order to introduce you to part of the staff, we are giving the following. There are also several part-time workers who are students at Ohio State University, and mothers who live in the community serve faithfully as volunteers."—*BONNIE B. BASDEN, executive secretary.*

"This marks our third year at Triple S. Camp. Directing the program were Miss Martha Bucke and Mr. John Behling, along with an outstanding staff of young men and women. Climaxing the summer program of seven periods of regular camping is the Christian Leadership Institute designed primarily to train teen-age boys and girls who are leaders of their clubs at the Settlement House. . . ."—*MYRON H. LEWIS, program director.*

"One of the outstanding programs of the year was the Lenten Bible course. It ran for six weeks

on the theme, 'What Would Jesus Do?' About one hundred children and forty adults took advantage of this course. A sunrise service and breakfast on Good Friday concluded the course. Those who attended this interracial service will long remember it."—*MARTHA BUCKE, deaconess.*

"Our Honor Clubs—As a climax to a fall and winter of some serious meetings and work, also fun and good fellowship, these clubs are awarded a trip or field day in the spring. . . ."—*LOUISE ROY, club worker.*

Where Do They Come From?

by *LUCILE HOLLIDAY,*
Mother's Memorial Center
Cincinnati, Ohio

"Well," said a public school teacher who had come to the center to see the type of program offered, "Stowe School empties into Mothers' Memorial Center after school, doesn't it?"

"I'm sorry," the inquiring parents were told, "but we cannot accept your children for day care. We have no openings."

"No," said the father, "I do not want them to go to another nursery. This is where my mother sent me."

Answering the telephone, I found that a social worker wished to place children whose mother was employed all day. They had been found playing with matches and referred to the juvenile court.

Another social worker from the Aid for Dependent Children, together with one from the Children's Clinic at the Children's Hospital, called to talk about four-year-old Jock. He had been under treatment for a nervous condition. The doctors blamed his condition on the home situation, where he and his mother and five sisters and brothers lived in one room, using the community kitchen and bath. A psychiatrist from Children's Hospital recommended that another child come to the nursery in order to mingle with more children of his age. Graduate students from the hospital and the University of Cincinnati work and observe the preschool children at the nursery.

**"Lead forth my soul, O Christ,
One with Thine own,
Joyful to follow Thee
Through paths unknown!"**

"Joyful to Follow Thee"

By MRS. HARMAN R. CLARK

THE Christian life, in its daily experiences, should be marked and known by sincerity and happiness! In this restless and ever-changing world there is infinite joy in the unchanging Christ. Read any chapter about him in the Gospels and say, "He is just like that today." He is the same compassionate Lord. No relationships in life are permanent, no circumstances unalterable, but there is the person of Christ living in the midst—more loving, more understanding, and more powerful than any visible person.

What a change there is when Christ is accepted with his tenderness and offer of forgiveness for which he made the supreme sacrifice. Life becomes centered in Christ rather than self. A new pattern takes the place of the old. Only those who have experienced the loving forgiveness of God can understand what it means to belong to the Saviour.

**"He knows, He loves, He cares;
Nothing this truth can dim.
He always gives His best to those,
Who leave the choice with Him."**

Everyone loves a radiant Christian. People who maintain "the spiritual glow" under every circumstance spend much time in prayer. Jesus is real to them because they have knelt in worship before the radiant Christ. Something of his transforming glory has become their own. A Scottish teacher put it this way: "Joy is the flag that flies from the heart when the King is in residence there." The secret of a joyful heart and a winsome witness is found in abiding in his presence.

Sir Alfred Tennyson, walking one day in his sun-filled garden, talking to a friend, was asked, "What does Jesus Christ mean to you?"

"What the sun is to this rose, Jesus Christ is to me," he replied.

All that sun means to flowers, Jesus Christ may mean to men. Just as sun becomes a necessary, living, vital force in the natural world, so Christ is in truth to all who trust him. His world is filled with life's extras for sheer delight—the fragrance of the rose, the color of the sunset, the soft touch of the pansy. All those who open their hearts hear his voice, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The stars are silent witnesses to God's faithfulness. He is mindful. Luther said, "The God who holds the stars can certainly control my life."

Joyful to follow in perfect trust and obedience. The soul desiring, discovering, and doing the will of God is the soul finding the fountain of joy, the foundation of faith, the medium of guidance and fellowship, strength in trial, comfort in sorrow, the inspiration of service, and the light of life.

One may discover the meaning of God's will through the guidance of the Holy Spirit in the Word of God. Notice the advance of petitions for guidance in Psalm 119: 33-36—"Teach me," "give me understanding," "make me go," "incline my heart." Thus, through prayer, the study of the Bible, reflection on circumstances, one knows God's will. This conviction cannot always be explained that others may understand. It is something that springs out of our new lives with God and our new love for God. It is not found in books, nor created by thinking, nor produced by feelings. It is the cognition of faith and recognition of fact.

Life will be a joyous adventure when the dawn of each day finds one expectant that the hours will open new doors to the ministry of

love and new opportunities for Christian friendships. Every morning one can awaken assured of strength for the day and with the knowledge that everything that happens, without a single exception, is harmoniously worked in a co-operative agreement to one God-chosen, God-given end. It is for good within the two principles of our love for God and his purpose for us.

The Christian's devotion to Christ may be measured by his power of eyesight in seeing the needs of the world. To those who have eyes to see, hearts to understand, and lives to dedicate, every field is the Father's and white unto harvest. Joyful to follow even to the ends of the earth should be the outreach of one who would look into his compassionate eyes and answer, "Here am I, send me."

Joyous service brings its own reward and is ever a measure of love for the King, finding its highest expression in leading another to accept Jesus as Lord and Saviour. The Bible is the most precious book to all who would render service in his name. No day is completely happy without meeting the Lord Jesus in his Word and talking to him.

A Chinese boy wrote recently to a missionary about how he came to know, "What difference to be a Christian. I read my Bible every day, I pray every day, I go to church every Sunday, I act what the Book tells me to do. Day by day I find myself changed."

"Joyful to follow Thee" with the Holy Spirit as the Supervisor of Christian service, the Teacher in Bible study, and the Intercessor in prayer. He searches the heart and understands the thoughts and makes the desires conformable to God's will. The fruit of the Spirit is love, joy, peace—joy in all things and joy in service from a heart that is his temple.

Worship Program for Circles

Our Faith—For Building a World Christian Community Through Praise.¹

CALL TO WORSHIP

"Sing unto the Lord a new song, and his praise from the end of the earth. . . .

Let the wilderness and the cities thereof lift up their voice. . .

Let the inhabitants of the rock sing, let them shout from the top of the mountains.

Let them give glory unto the Lord, and declare his praise in the islands."

HYMN—"Holy, Holy, Holy"—*The Methodist Hymnal*, No. 1.

SCRIPTURE READING (in unison)
—*The Methodist Hymnal*, Fourth Sunday, Second Reading, p. 567.

MEDITATION—Jesus looked upon the possession of faith as the beginning of a changed life. He could not conceive that a Christian would

glory in the consciousness of the presence of God without desiring to give his life in service for others. In Luke 6:46, we find him saying, "Why call ye me, Lord, Lord, and do not the things which I say?" He was warning the disciples of the hardships—telling them that being a "follower" would not be easy. He told them that they must live their faith day by day, and that "The tree is known by his fruit." Already there were some among the twelve who acted as though the decision to follow were the end of the road. Nothing more was necessary and they could ride to glory on the wings of his power. Christ knew in that hour that the possession of faith placed a great responsibility upon them and that by service were they to reveal the results of their experience with him. The tragedy in the world is that not enough men cry, "Lord, Lord"; but the tragedy of Christianity is that too many who confess fail to do "the things which I say." Jesus

speaks to us who believe, that we may transform belief into action.

PRAYER—"Almighty God, giver of every good and perfect gift; teach us to render unto thee all that we have and all that we are, that we may praise thee not with our lips only, but with our whole lives, turning the duties, the sorrows, and the joys of all our days into a living sacrifice unto thee; through Jesus Christ our Lord. Amen."

—*The Book of Worship*

HYMN—"From All That Dwell Below the Skies"—*The Methodist Hymnal*, No. 17.

BENEDICTION—"Grant, we beseech Thee, Almighty God, that the words which we have heard this day with our ears, may through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of Thy Name; through Jesus Christ, our Lord. Amen."

—*Book of Common Prayer*

¹ Prepared by Mrs. John W. Warren, secretary of Spiritual Life, Northeastern Jurisdiction.

World Federation of Methodist Women

MRS. PAUL ARRINGTON, *Vice-President*

Prayer by the Unit in Algeria

O God, remove Islam:
This veil that smothers life with
ignorance and strife,
Islam that burdens girls with
pain and heavy duties,
Islam that labels ladies like bits
of properties,
Islam that grants to men
Unfair priorities
And robs a family of joy and
harmony—
O God, remove this veil.
Reveal the Christ!
"We of North Africa compose a
very young and a very small group

compared to many units of the
World Federation of Methodist

Women. In fact, the first society
was organized in 1948 in The Meth-
odist Church of Algiers!"



Miss Margaret Billingsley, execu-
tive secretary for Japan, Korea, and
the Philippines, and Mrs. Jose Valen-
cia, wife of Bishop Jose Valencia,
have their picture taken at a tea
held at the Harris Memorial School,
Manila. Mrs. Valencia, who is very
active in the work of the Woman's
Society in the Philippines, accom-
panied her husband to the last Gen-
eral Conference and spoke before
many groups during their stay in
the United States.

We Honor Their Memory

Miss Alice Rebecca Appenzeller

Miss Appenzeller, honorary president of Ewha College in Seoul, Korea, the first college for women in all Korea, died on February 20 in Severance Union Hospital, Seoul, from a cerebral hemorrhage following a stroke. She had been a missionary in Korea since 1915.

Miss Appenzeller was born in Seoul on November 9, 1885, the daughter of the Rev. Dr. and Mrs. Henry G. Appenzeller, the first missionaries appointed by The Methodist Church to inaugurate Christian work in Korea. She was the first American child born in Korea after the opening of "the Hermit Kingdom" to Western influences.

For five years after graduation from Wellesley, Miss Appenzeller taught in Lancaster, Pennsylvania, and then was appointed a missionary of the (former) Woman's Foreign Missionary Society of The Methodist Episcopal Church, and assigned to service in the land of her birth. All of her missionary career was served in connection with Ewha College—as teacher, as vice-president, as president for eighteen years, and, since 1939, as honorary president. Thousands of Korean women have passed through her classes, and her name has been known for many years throughout all Korea. During the war years, when Miss Appenzeller could not return to her work at Ewha, she served for two years on the faculty of Scarritt College, Nashville, Tennessee, and for three years in the Methodist mission in Hawaii. Her return to Korea in 1946 was the occasion of celebrations by the college in Seoul and by the Christian women of the city.

Miss Appenzeller was conducting chapel services at Ewha College when she was stricken.

Miss Ella May Carnahan

Miss Carnahan died at her home in Pittsburgh, Pennsylvania, on January 30, at the age of 77 years.

She and her sister, the late Miss Carrie Jay Carnahan, devoted their lives to the cause of foreign missions in many lands. Their home was known to missionaries around the world as a "House of Rest" where all were welcome while on furlough in America. These sisters gave generously to Christian missions all over the world, but particularly in South America, North Africa, and Japan.

For many years Miss Ella May Carnahan served as Official Correspondent for the work of the Woman's Foreign Missionary Society of the former Methodist Episcopal Church, having the administration of the work in North Africa and Europe.

Miss Carnahan's philanthropic interests included many other worthy causes. In recent years she financed several lectureships of international importance, making it possible for key men and women to visit other countries in an endeavor to bring friendly understanding.

For most of her life, Miss Carnahan was a member of Christ Methodist Church (now First Church), where she taught a large Sunday-school class and sponsored the youth missionary group.

Miss Mary D. Collins

Miss Collins, a missionary to Japan from 1928 to 1938, passed away on October 1, 1949, in Philadelphia, at the age of 49 years.

From the time she was a child, Miss Collins had wanted to be a missionary. A charter member of the Logan Methodist Church, she was active in its program. In 1928 she was commissioned and sent as a teacher of physical education and English to Ai Jo Gakuin, Hakodate, Japan. A few years later she became a member of the faculty at Aoyama Gakuin in Tokyo, where she remained until 1938, when failing health made it imperative for her to return home.

Miss Pauline Grandstrand

Miss Grandstrand, retired missionary, died January 19, 1950, at Lindstrom, Minnesota. Going to India in 1905, Miss Grandstrand gave twenty-nine years in strenuous work and happy service. Her memoirs give an interesting sidelight on the way she made her decision to become a missionary:

"I was brought up in the country and attended a country school. At the age of fifteen I joined The Methodist Church. Christian service appealed to me; therefore I taught a Sunday-school class.

"Being interested in needlework and in designing women's clothes, I was advised and encouraged to study in Paris. Before making my decision, I talked with Bishop Joyce, and he said, 'Why go to Paris? Why not go to India?'"

Miss Grandstrand acted on his advice and entered the Chicago Training School for Deaconesses and Missionaries. An opening came to do village work in India, but the Minneapolis Branch had no money for transportation or salary. Her father paid her passage and salary for one term of service.

Miss Grandstrand was buried in the family burial lot at Scandia, Minnesota, the town where she was born in 1878.

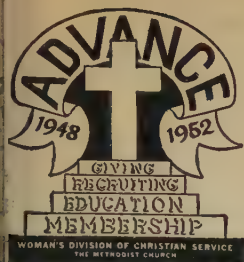
Mrs. Mary Carr Curtis

Mrs. Curtis, pioneer missionary in Malaya, died in Florida last June, shortly after her eighty-fifth birthday. In addition to her foreign service, she organized the student work in the former Woman's Foreign Missionary Society and founded the Sister College movement.

Staff Bereavement

Miss Mary Lou Barnwell, executive secretary of Deaconess Work, lost her mother in November, 1949, and her father passed away in February.

Miss Hazel M. Best, assistant treasurer, also lost her father in February.



ISSUE 10

MAY, 1950

The Curtain Falls to Rise Again

MAY 31 JUNE 1

The curtain falls: On a year made up of high moments:

Hundreds of meetings

Thousands of women, working and praying

A hundred thousand miles of caravan travel

A year of intensified giving with pledges met and an over-and-above (we trust) pouring into district and conference treasuries, to send new workers to a waiting world.

S. O. S.

ONE THOUSAND FULL-TIME WORKERS NEEDED—AT HOME AND ABROAD

"I am writing this out of a full heart, not as a hard-luck story. Christianity must stem the tides that are rolling over the world today. How can we do it with this situation? I am carrying *three* jobs, each of which needs a full-time person. I cannot do a satisfactory piece of work in any one, simply because there is too much to be done.

1. I am all-conference secretary of Adult Education, which means co-ordinating the work in all five districts. 2. I am responsible for all Woman's Division literature work in the conference: having translation or original writing done, publication, and distribution. 3. At this last conference session I was made school manager of fifteen primary schools in one district; along with this goes the evangelistic work for that district. And my case is not peculiar.

"The Public Health Nurse for the conference is doing a grand job in that; but due to lack of personnel she has at the same time to be assistant superintendent of the Woman's Hospital, Butler Memorial, in Baroda. The hospital has been without a regular doctor now for nearly twelve months because there was no one to be sent out.

"We both go on furlough next year. There is no one in sight to take over our work. Please find us some people who believe through and through that Jesus Christ can save the world and who are willing to work hard to show it.

With my love and prayers,
BETTY FAIRBANKS,
Nadiad, India.

The curtain rises: On new effort toward goals,
On new enthusiasm in service and a horizon wide with opportunity to learn new facts and make new friends
On new groups of officers bringing their gift of personality and freshness of approach
On the challenge of new problems which each new day brings—in a world that was never meant to stay the same.

All ready? Let the curtain go up again!

How Can You Help?

Looking toward the finding of those one thousand new full-time workers for home and foreign service, Miss Kathryne Bieri, as one of the secretaries of Missionary Personnel, thus addressed the annual meeting of the Woman's Division of Christian Service at Buck Hill Falls, Pennsylvania, December, 1949:

1. Take an inventory of your own acquaintances and see if there is someone who could serve.

2. How many of you know that there is an active committee on Missionary Personnel in your local church? I found only *one* in my recent itineration. You can take the initiative in seeing that such a committee begins to function in your church.

3. Pass on the letters and information about missions which you receive from the division, to girls who might be interested.

4. Give potential candidates every opportunity to see our projects in operation in your own conference.

5. Invite these girls to meetings when missionaries and deaconesses are speaking.

6. Keep before your church the opportunities for service: work camps, caravans, summer projects.

7. Inform yourself about the Three Year Plan for service where English can be used: Alaska, Hawaii, Puerto Rico; and about the J-3's, I-3's, etc.

8. Since this is the year for Missionary Personnel secretaries to attend the Jurisdiction Schools, find out if your conference secretary of Missionary Personnel is going.

9. Keep in mind that one thousand missionaries and deaconesses are needed.

An "Approved Study" Comes to Life

At the Girls' School of the New Jersey Conference Woman's Society of Christian Service in the summer of 1949, a dramatization of *Women of Scripture* was worked out by the girls under the leadership of the Dean, Miss Elizabeth Hutchinson. No scenery or costumes were used. We print here a few selections from the many episodes, with minor changes, as a suggestion to other groups.

READER: Each one of us has a family tree. As a Christian woman, have you ever contemplated your spiritual heritage, as a woman, from the Bible?

The modern age has shown us insecurity and suffering, both spiritual and physical, brought on by human selfishness. In an ancient day, Ruth and Naomi were victims of circumstances resulting from similar conditions.

Ruth and Naomi and Orpah are wandering about the streets of a German city in 1946 after the close of the war. There is famine in the land. . . .

NAOMI: Well, here we are out of the concentration camp. The war is over, but our husbands are dead. There seems nothing left for us but to wander round. Poland is desolate. The land is full of destruction. What shall we do? What *shall* we do?

ORPAH: I guess the best thing would be for all of us to return to our own countries.

RUTH: I don't want to return to my land. I want to go with you, Naomi.

NAOMI: You should go to your own homeland. You will be strangers in my country.

ORPAH: I don't want to leave you.

NAOMI: Your religion is different, your language is different, your customs are different. You should return to your own country where you will not be strangers.

ORPAH: Maybe I will. Yes, I guess I will return to my homeland. I hear the Christian church helps displaced persons like us. Maybe they will help us.

REPRESENTATIVE OF THE CHRISTIAN CHURCH: I represent the Christian church. May I help you?

NAOMI: These girls want to return to their native country.

RUTH: No. I want to go with you. You have been a kind mother-in-law and I love you. Please don't send me away. I want to go and live with you, and your people shall be my people and your God shall be my God.

(*Exeunt all.*)

READER: One of the basic tenets of our Christian faith is the belief in the sanctity of motherhood. It was so in the days of Hannah. It is so for our own time. . . .

SCRIPTURE READING: I Samuel 1:26-28.

HANNAH (*hears knock at door*): Hello, Jane, come in.

JANE: Thanks, Hannah. I thought I would stop in and see if you would like to go on a trip to town.

HANNAH: Oh, I wouldn't like to leave the baby.

JANE: I know where we can get a good baby sitter. You mustn't tie yourself down like that. We can have lunch together in town and do the stores.

HANNAH: I would like to go. But I have prayed for many years that God would send me a child, and now that he has answered my prayers, I want to be a good mother. (*Exit Jane.*)

(*Indicate passage of time.*)

SCRIPTURE READING: I Samuel 3:1.

SAMUEL (*entering room*): Hello, Mother.

HANNAH: Hello, Samuel. Aunt Jane was just here and told me she was visiting Bible School today. I am very proud of you.

SAMUEL: Why, Mother?

HANNAH: She said when she looked into the room you were praying aloud to God. Remember always to talk to God—when you are happy, and when you are sad.

SAMUEL: I like to, Mother. (*Exit Samuel.*)

(*Indicate passage of time.*)

SCRIPTURE READING: I Samuel 4:19-20.

(*Hearing knock at door, Hannah admits Jane.*)

HANNAH: O Jane, come in.

JANE: Thank you. Hannah—you look positively radiant. What has happened?

HANNAH: Haven't you heard? Samuel has decided to enter the ministry. I am so grateful. God has been so good to me!

JANE: I am very happy for you, Hannah, but I am not surprised. You have been a wonderful mother, and we all know a child's early training is very important.

(*Exeunt Hannah and Jane.*)

READER: Those who have careers outside the home need never feel their work unsanctified. In a very special sense, Lydia put the stamp of God on all she accomplished, and showed Christ to all with whom she came in contact.

This scene is a meeting of the Wesleyan Service Guild at the home of a member. . . .

PRESIDENT: You remember last month we decided to learn all we could about Lydia, the first gainfully employed woman recorded in Scripture. Let us read what the Bible tells us about her.

FIRST MEMBER reads Acts 16:14-15.

PRESIDENT: Has anyone else found out anything about Lydia?

SECOND MEMBER: Yes, I did. I was looking through the book the other day and found the story of Lydia, and I was surprised to find she was like any modern businesswoman today. She had a business of selling dyes.

THIRD MEMBER: I didn't know Hebrew women worked.

FOURTH MEMBER: She was a widow and that was the only way she could get money for her family. She sold high-quality dyes and got quite a lot of money. It was an interesting business and she liked it very much.

FIRST MEMBER: How did they get the dyes?

FOURTH MEMBER: There were two kinds. One was a vegetable dye extracted from the juice of a plant, and the other was from insects gathered along the seashore. It was from the insects that the purple dye came. Kings and queens used that for their royal robes. Lydia had a good business head and made a lot of money from her purple dye. When

Paul and Silas and Luke came there, Luke spoke of her as a seller of purple. Many people came to Lydia with their problems, too.

SECOND MEMBER: Why did they come to her?

FOURTH MEMBER: Because she was a wise and sympathetic woman and her home was always open to those who needed help. In fact, her home was the meeting place for the first Christian church in Europe. Paul speaks of Lydia's home as the first colony of heaven.

(*Exeunt all.*)

READER:

"We search the world for truth. We cull
The good, the true, the beautiful
From graven stone and written scroll
And all the old flower-fields of the soul.
And, weary seekers of the best,
We come back laden from the quest
To find that all the sages said
Is in the Book our mothers read."

—John Greenleaf Whittier¹

¹Quoted in *The New Hymnal for American Youth*, page 320. Edited by H. Augustine Smith. The Century Co., New York, 1930.

"Over-the-Hump-Parties"

IN THE BALTIMORE CONFERENCE

We wish we could all *r.s.v.p.* to Mrs. Rouse that we are coming! But maybe you will like to have a party of your own?



Mrs. Arthur Porterfield and Mrs. Glenn Rouse invite the presidents and the Promotion secretaries of the metropolitan area of the Woman's Society of Christian Service

to an Over-the-Hump Party

from 10:30 A.M. to 2:00 P.M., January 27, 1950
at Eldbrooke Church, 4100 River Road.

Special guests:

Mrs. Samuel Rose, *conference Promotion secretary*

Mrs. Harry Jager, *district president*

Mrs. Raymond Brandenburg, *district Promotion secretary*

R.S.V.P. Mrs. Rouse, ORdway 0247

What's in a Name?

DEADWOOD is very much alive, with
JOY as its new circle, and
WINNER as the place of the district meeting.

The Woman's Society of Christian Service at Deadwood, South Dakota, is about as live a place as one could find, since the coming of the district caravan on September 13. There were already eighty-seven members in the society, but the message of the Caravaners was so profoundly moving that it seemed impossible to stop with present achievements. In what area of unreached membership could Advance best be made?

The answer seemed to be in the young mothers of the congregation. Within two weeks of the caravan meeting, a number of these were contacted and a group of ten organized. In three months this increased to nineteen. And for a name, the

JOY Circle—Jesus first,
Others second,
Yourself last.

Seeing the possibilities in such a group, and with appreciation of what they had already accomplished, the Woman's Society sent a member of the new circle to the district meeting at Winner, South Dakota. Through the new circle, and other sources, the membership of the Deadwood society grew to 128—a 47 per cent increase.

(And before you turn your attention to the next article, get out the atlas and look at the map of South Dakota. All of the state west of the Missouri River is in this one district. That is what caravanning means, in these and other areas of great open spaces!)

100 Percenters

The following Societies report every woman member of the church a member of the Woman's Society of Christian Service.

Listing is by conferences.

Central New York Conference:

Elmira District—West LeRoy, Pa.

Syracuse District—Preble

Erie Conference:

Brookville District—Mt. Pleasant

Jamestown District—Celeron

Holston Conference:

Knoxville District—Clapps Chapel, Colonial Heights (Colonial Village)

Sweetwater District—Keys Chapel

Tennessee Conference, Central Jurisdiction:

Nashville District—Allgood

Detroit Conference:

Marquette District—Bergland, Calumet, Centennial, Kenton, Michigamme, Stephenson

Flint District—Oceola

Indiana Conference:

Columbia District—Mt. Zion

Indianapolis District—Glenns Valley

Rushville District—Boston, Center Chapel, Cowdy

Vincennes District—Ottwell, Reels Chapel

North-East Ohio Conference:

Steubenville District—Annapolis

Central Kansas Conference:

Colby District—Ruleton

Dodge City District—Lewis

East Oklahoma Conference:

Vinita District—Disney

Louisiana Conference:

New Orleans District—Lake Vista

St. Louis Conference:

Farmington District—Sedgewickville

California-Arizona Conference:

Arizona District—Liberty

The Gift of Personality

An Epiphany Service based on the *Story of the Other Wise Man*.

"Thursday, January 5, was regular meeting day for our Woman's Society of Christian Service. Although the weather was bad, forty women came. Our guest speaker failed to arrive, which left me to take over the program. This followed the business.

"I hung a white cross, wound with white crepe paper, holding eleven white bulbs, against a red velvet backdrop. The cross was unlit, but stood out sharply. A small table, covered with a white cloth and a crystal plate, stood beneath.

"Soft music, 'We Would See Jesus,' was followed by prayer in unison (prayer on page 10 in the *Worship Services*). Explaining Epiphany, I asked them to look at the cross as I spoke, remembering 'the road that leads to Bethlehem leads also to the cross.'

"Henry van Dyke's story, *The Other Wise Man*, was told, as outlined in the November *Clipper*, applying it to our society.

"The climax came at the close of the program. As the pianist played softly 'Take My Life and Let It Be,' I closed with the words, 'Haste, let us lay our gifts before the King.' The three circle leaders advanced, each bearing a sealed white envelope containing the names of the new members they had won during the past year. As they placed them on the table, I took three bulbs, representing the three gems Artaban brought to the King: the sapphire (blue), the ruby, and the pearl of great price. As the pearl was put in place, it lit the whole cross.

"Prayer was led by the pastor, using the prayer on page 11 of the *Worship Services*, and the program thus closed.

"Those forty women sat there without speaking or moving for several minutes, caught in the spell of that gleaming cross. So different from the usual babble and scraping of chairs at the close of a meeting.

"'It was so beautiful,' 'I'll never forget it,' 'The best program we ever had,' were some of the comments.

"Our gift was ten new members. Our program may encourage some other society, showing how much good those *Clippers* did."

—MRS. CHARLES E. ARCHER, *president*,
Williamstown, West Virginia.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

Information and Action

To Local Secretaries of Christian Social Relation and Local Church Activities.

Dear Friends:

The first full year of Advance in the Woman's Society and Wesleyan Service Guild is fast coming to a close. In a very few weeks (by June 1) you will send your fourth quarterly report to your district secretary. Already you have sent her the results of your study of the questions asked in the folder you received about March 1, entitled *Let's Take Stock in 1950*. The answers to those questions pointed out your strong and weak spots as you promoted the Advance for Human Rights—Our World Mission.* As you get "steamed up" for the great year ahead, you may want to give some attention to the following important matters:

1. "Authority for Social Action"—is the heading for a box in your *Activities for 1950** (free for postage) which points out the sources from which the Christian Social Relations Action program stems. It might help to take each of these five points and try to see how they relate to the emphases suggested in *Activities for 1950**. Ask your committee and any other interested person, especially your pastor, to work with you on this study. Keep one question before you, namely, *Is any part of this program recommended in Activities for 1950* contrary to the basic teachings of the New Testament?* When you have answered this question to your own satisfaction, you will be able to answer questions in the minds of other people who may be confused by such misrepresentation of basic principles as that found in a recent issue of *Reader's Digest*, entitled "Methodism's Pink Fringe."

2. When this issue of THE METH-

ODIST WOMAN reaches you, the Quadrennial Assembly will be over. That group of more than 3,000 Methodist women from over the nation will have come and gone from Cleveland, and a great new challenge will have been sent to Methodist women around the world, calling all of us to new ways of work and a great commitment to the task of strengthening our program of world missions and working for the achievements of human rights everywhere. Watch for the follow-up plans of the Assembly. Do you and your society or Guild have access to the *Assembly Bulletin** (price, 25 cents)?

3. The National Citizens' Roll Call of Methodist Women was launched at the Assembly! Every local Woman's Society and Guild is urged to begin at once a great movement to enlist every woman in your local church in this Roll Call. It simply means get her to register and become a qualified voter. Order from Literature Headquarters at once a quantity of the new leaflets prepared for your use in this all-out effort to build a greater backlog of vocal, qualified, informed Christian voters. This Roll Call is the joint responsibility of the secretary of Christian Social Relations and Local Church Activities and the secretary of the Status of Women. The new leaflet give the plan. Order *Where Does Christian Citizenship Start?* (3 cents; 12 for 25 cents).

4. Your plan for National Family Week Observance is already under way. Recent issues of THE METHODIST WOMAN, *The Christian Home*, and other materials listed program resources. But have you ordered copies of the new pamphlet, *The Nation's Children—The Church's Responsibility* (price, 35 cents)? This makes good reading

material, a resource for speeches, program material for circles and extra sessions of the Woman's Society and Guild as well as for use in adult classes and youth groups of the church. This is a must for leaders in this year of the Mid-Century White House Conference.

5. As you continue your discussions of the Assembly topic, "Christian Faith for a World in Revolution," you will find two new pamphlets very helpful: (1) *The Local Church Woman Building a World Christian Community*, (2) *Our Faith for Building a World Christian Community* (price, 15 cents each). The resources found here can help to revitalize your Christian faith. In the words of Dr. W. J. Faulkner, author of *Our Faith for Building a World Christian Community*, listed above, we need to become "mustard seed people":

"Oh, how desperately we need today in our country, towns, and cities 'little mustard seed people' of faith! Even one, two, or just a few in every county in America. Just plain, good, honest, devout, friendly people who love God and who love people—who, because of their nearness to God, see Him in the faces of all their brothers of every color, everywhere. Enough of these 'little people'—'mustard seed men'—would move mountains of ill will, race prejudice, religious bigotry, and soon purify our nation of the easy but deadly sins we commit against human personality and against God."

Sincerely,

THELMA STEVENS

ELEANOR NEFF

DOROTHY WEBER

Secretaries of the Department of Christian Social Relations and Local Church Activities

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

Oneness of Spirit

Southwest Texas

The study "Missions at the Grass Roots" was held September 12-17 in Victoria, Texas. At the close of the study, a committee was appointed to study the worth-while projects suggested and select one for the Woman's Society of Christian Service to sponsor. Much discussion followed. The final decision was that the thing Victoria needed most was a *united approach* to the problems revealed from this study and that they could best be met through the organization of a Council of Church Women! A representative of the Council of Church Women from Houston came to a meeting in Victoria—seven denominations responded—and from that meeting a committee and temporary chairman was appointed to start the organization. The women of Victoria have great hopes for their Council of Church Women!

Missouri

United Nations Week was observed in one church society by having a U.N. display in a downtown store window. The flags of the U.N. surrounded a large globe of the world. The U.N. Charter and other posters were on display, along with literature on the U.N. The official *U.N. flag* was displayed for the first time in their town. This display attracted a great deal of attention. The display was loaned to several clubs. Material on U.N. was sent to the local paper and radio station. Questions were sent to the radio station to be used on the program "The Man on the Street." On U.N. Sunday the youth department joined the adult department for a program. The youth put on a radio skit on the U.N. During the church hour the pastor, at the suggestion of the secretary of Christian Social Relations, preached on the United Nations, and a solo, "One World," was sung. At the close of the Sunday-school hour, the leaflet,

Accomplishments of the U.N.,* was distributed. The leaflet, *The Record of the U.N.*,* was placed in each church bulletin.

Northwest German Methodist Conference

The following excerpts come from a letter and report "About Methodist Women's Work in the Northwest German Methodist Conference":

"When we changed the name of our woman's organization in Methodist Division of Women Service, we did it because of the new service of the traveling secretary. It is our deep desire that our women may realize the great possibilities of real Christendom, which many of them had lost in the last decade. We have to teach our own women first and serve them in their many needs. We try to lead them to a deeper Christian life.

"Our women are very much overworked. Many, foremost the middle-aged women whose husbands are still missing or remaining in war prison camps in Russia, have to earn their living for themselves and their children. They are tired out in body and mind and therefore not open-minded for church work.

"The Northwest Conference of our church appointed me as a traveling secretary to learn foremost the sorrows and difficulties of our women members and think through and discuss these with leading women and men of our conference, planning together what we can do for them and others. Most of everything, our women have to be encouraged by giving enrichment to their inner life and showing them the greater regard of our God. By visiting the small groups, I try to transmit to them the feeling of being a part of the big Methodist work.

"So I am seeking connection with every circle as small as it may be. I send to these material for read-

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

ing in their meetings. Often I translate articles of the *WORLD OUTLOOK*, *THE METHODIST WOMAN*, and *The Christian Advocate*. They are much in request.

"I am visiting every woman's group at least once a year. Most time I stay some days at each place. My topics are: 'The Problems and Needs of Today,' 'Married Life and Its Difficulties,' 'The Education of Little and Growing-up Children,' 'Our Duty as Christian Women to the New Government and Little View Into Political Problems,' and others.

"I am writing this during a spell at one of my travels through Ost-Friesland. . . . Last week we had a summer school for women of Vegesack near Bremen. In a little primitive resthome in Immer we met and lived six days together. An equal meeting we had in August near Hamburg, with Hamburg's women.

"In Immer, one woman used to swear often. By and by she gave it up entirely. Her face changed beautifully, she got a very nice expression. When we summoned for prayer after Bible study, she prayed once, too.

These My Brethren, by Ralph A. Felton, is a report of a study of 1,542 Negro families and 570 Negro churches in the Rural South. Each home and each church was visited. Fifteen teachers in Southern colleges did the field work. The report is not "Northern" or "Southern," white or colored. It is an objective sociological and religious survey showing actual conditions.

The thirteen chapters deal with the type of homes in which Negroes live, their farms and their churches. They also describe the Negro pastors, their education, the type of church services they conduct and the way they raise their money. Signs of progress are given for the future.

The report may be secured from the Rural Church Department, Drew Seminary, Madison, New Jersey. The price is 40 cents per copy, 3 copies for \$1 or \$30 per hundred. It is being distributed on a nonprofit basis.

"Another woman had lived with her husband and five children in Czechoslovakia for long years. Her husband was a trained farmer and manager of a big estate. In 1945 he was in the army, and they made his wife and children leave their home in half an hour. The new occupant, who had received many goods in former years from this family, was kind to her and let her have more clothing and pots

and pans, so that she was able to cook a little for the younger ones who could not digest the camp meals.

They all had to change often the camps, till they were brought to Saxonia. Here they met the father and husband again who took his family to relatives in South Germany. She is a real Christian woman and took this spell of the daily life thankfully."

Your Newspaper and United Nations

By MRS. CLIFFORD A. BENDER, *Official Observer for the Woman's Division of Christian Service at the United Nations*

Is the newspaper that you read doing the best possible job on covering the things that happen at the U.N.? Is it emphasizing the constructive things as well as the areas of conflict and disappointment? If we had an answer to those questions from every Woman's Society of Christian Service in the United States, we would be in a position to make some plans about what needs to be done in this area, and, incidentally, Methodist women would have made a very significant contribution to the study of U.N. publicity.

It sounds like a tremendous project when we talk about it in the terms of the nation, but when you bring it down to your own church and your own town, it does not sound so difficult, does it? Would you be willing to help your secretary of Christian Social Rela-

tions and Local Church Activities do the job, or to undertake it yourself in case you do not have a secretary? Your district secretary of Christian Social Relations and Local Church Activities will tell you exactly how to proceed. *Can we count on you?*

To make a beginning on this, a group of volunteers made a study of newspapers in their towns for the months of January and February. Here is a comparison of column inches of U.N. news collected from each during a sample week. It is also interesting—and distressing—to note that the fewer the inches of U.N. news, the greater proportion of the discouraging news, and the less attention given to constructive things. How does your newspaper compare with these:

NEW YORK TIMES.....	179 column inches
ST. LOUIS POST-DISPATCH.....	51 column inches
DENVER POST	35 column inches
ST. LOUIS GLOBE-DEMOCRAT.....	5 column inches
BREWTON STANDARD (Ala.).....	0 column inches
BULLOCK HERALD (Bulloch County, Ga.)	0 column inches
THE DAILY REGISTER (Harrisburg, Ill.)	0 column inches
HOUSTON CHRONICLE (Tex.).....	11 column inches
GALVESTON NEWS	12 column inches
DECATUR HERALD AND REVIEW (Ill.)	2 column inches
ROCKY MOUNTAIN NEWS.....	10 column inches

We Believe

IN THE U. N.

and here are a few of the things that happened lately to strengthen our belief that "We, the Peoples of the United Nations," can make a better world.

THERE'S STILL A NEIGHBORLY DESIRE TO HELP IN THE WORLD. The spontaneous desire to offer help to other peoples (which has been shown almost uniformly in relation to the technical assistance by the nations that make up the U. N.), has been so impressive that even those who are most cynical about international outlooks and the motives of nations must have had their sympathies touched a little. One after another, countries that seem to us in the United States pathetically underprivileged stood up and said: "We want to help. Use us." A good many of the people who watched the General Assembly pass the resolution on Technical Assistance for Underdeveloped Countries came out of that session with the realization that here were many countries which realized that it was more blessed to give than to receive.

MORE FOOD AND BETTER HEALTH. In a new five-year program planned jointly by the World Health Organization and the Food and Agriculture Organization, at least ten million acres of agricultural land now inadequately worked by disease-ridden people will be developed. Spraying with DDT will make these lands safe for use. Medical treatment will improve the health of workers afflicted with malaria. In some places where a program like this has already been worked out, the malaria rate has been cut from 80 to 5 per cent, the food production increased by 70 per cent, and the average income of agricultural workers raised from \$196 to \$358. *And we can expect more results like this when the technical assistance program gets moving.*

Watch for more information on technical assistance in next month's issue of THE METHODIST WOMAN.

Legislation and America's 46 Million Children

CHILDREN are our nation's most precious asset. Their welfare is a concern of all of US.

Though the well-being of America's children has been greatly improved over the years, millions in cities, towns, on farms, and in migrant families following the crops, are growing up without minimum schooling, proper health facilities, or adequate welfare services.

Local, state, and federal government action must supplement other community action to make possible the fullest possible growth and development of every child. We the people can help shape our government's program.

This page deals with some federal education and health bills about which we all can do something: a call, a letter from us and our friends to members of Congress, will speed action.

Do you have a copy of the revised list of members of Congressional Committees?¹ And do you have the *Primer on Political Action*?²

EDUCATION

—There are over two million young people between six and seventeen years of age who are not in school at all. Many children go to school only six months a year. In many communities there is no schooling beyond the eighth grade.

—A serious teacher shortage still exists. And the public schools now employ 86,000 teachers who are not fully qualified.

—Some 25,000 more teachers must be added yearly to keep pace with the growing number of pupils.

—In 1960 there will be probably about 7,700,000 more elementary school pupils, or 42 per cent more than in 1947, and 1,845,000 more high-school pupils, or an increase of 29 per cent.

—New schools must be built for these children and to replace exist-

ing, obsolete, unsafe, totally inadequate buildings.

—While states and local communities have made real strides in increasing educational funds, money for education is still unequally distributed. Though they put a larger proportion of their wealth into education than do most of the "richer" states, the "poorer" states are unable to provide an adequate education for their children without some federal assistance.

What has happened to the *federal aid-to-education bill*? The Senate passed a bill, S.246, which would help make possible a minimum education for all children; it includes safeguards to assure local and state control of educational policy. The question of whether parochial and private-school children should share such benefits as bus transportation is left up to the states. Members of the House Education Committee have emphatically rejected both the "Catholic" proposal that nonpublic-school pupils in all states receive a share of the money for transportation, and the "Protestant" proposal that federal aid be denied nonpublic-school children for such services. The Woman's Division opposes the inclusion of aid for services for nonpublic-school children in this bill. The outlook for the passage of any federal aid-to-education measure this session is not too hopeful.

Also before the House Education Committee are *school construction bills*. One sponsored by Rep. Wingate H. Lucas calls for six hundred million dollars of federal loans and grants for public-school construction.

The Senate has passed a modified version, S.2317, which asks for an appropriation of five million dollars to help states survey their need for additional public-school buildings plus additional sums to be determined by Congress for emergency construction in areas overcrowded

as a result of federal activities, such as wartime and defense activities. The Woman's Division has not taken specific action on these bills but has urged "adequate educational facilities and opportunities for all children of the nation."

You can write the chairman, Rep. John Lesinski, and members of the House Education Committee, and your Representative regarding this bill.

HEALTH

—Every hour, 12 babies die. And many mothers also die needlessly.

—Nearly 49 out of every 1,000 live-born nonwhite babies die in their first year as compared with 30 deaths per 1,000 white live births.

—Twenty-five per cent of our children live in counties having no full-time public health services.

The Senate has approved two measures calling for federal aid to help the states establish more adequate locally administered: (1) school health services for the prevention, diagnosis, and treatment of physical and mental defects of all children in public and nonpublic schools. (*School Health Services Bill*, S.1411); (2) local public health departments (*Local Public Health Units Bill*, S.522). Both bills have been tied up in the House Interstate Commerce Committee.

You can write the chairman, Rep. Robert Crosser, and members of the House Interstate Commerce Committee, and your Representative.

Also you can write your Representative regarding the Senate-passed *Emergency Professional Health Training Act*, S.1453, which provides a five-year program of grants and scholarships for education in medicine, dentistry, public health, nursing, etc.

It is important that children in agricultural and migrant farm families be protected in all federal and state education, health, welfare, and labor laws.

¹ Register Christian Opinion, Methodist World Peace Commission, 740 Rush Street, Chicago 11, Illinois, free.

² Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, 15 cents.

Partners in Promotion

By THERESSA HOOVER

Miss Theresa Hoover, one of the field workers of the Woman's Division of Christian Service, picks up some interesting and helpful methods of work in local, district, and conference societies. She also senses certain trends and passes on to us these informing comments. E.A.W.

Zone Meetings

ZONES in North Carolina really have the "Go" signal and are helping direct the traffic of interested women in the right direction. Through Promotion secretaries, each district was broken down into zones (often smaller than subdistricts), using the same boundaries as those used by the district superintendents. Each zone in turn elected a chairman who became a member of the district executive committee. The quarterly zone meetings give plenty of time for making out reports from local societies, explaining the work and goals set by the district, holding officers' training days (many times the district Promotion secretary comes in to help with this training), and, in general, making known to more local women the program of the society and creating active interest because of personal contact through the group-sharing process. The responsibilities of leadership are then placed on a larger number of women and, because of this period of "apprenticeship," many zone leaders show possibilities of becoming conference officers. This is one method a conference could use to reach the local woman where she is. In this conference, results included better reporting, plus a larger attendance at district and conference meetings.

Detroit Subdistrict

While in the Chicago district, I had a one-day workshop with the Detroit subdistrict (some ten or twelve local societies), which includes churches in Detroit and outlying communities. In this

metropolitan community the sub-district meets once a quarter, with each society in turn serving as hostess. This type of organization makes possible the group observance of Special Days, the keeping alive of a fellowship, as well as on-the-job training for local women.

Ask Yourself

Surprising how some women put to good use everything appearing in the pages of THE METHODIST WOMAN, isn't it? In many local societies the questions of the *Ask Yourself* column, which appears on the inside front cover, have formed the beginning of an "Ask Yourself" quiz. Many women do not find time to read the magazine from cover to cover, but when the meeting is to end with this quiz, they take time to look up the answers. In the process, they not only use THE METHODIST WOMAN, but they learn something about the work of the Woman's Society.

Small Group Popularity

In the past few months, I have found that small groups have a certain popularity and achieve effective results. Many conference Promotion secretaries have organized subdistricts or zones and, in so doing, they have taken rewarding strides toward reaching the local woman. In many local societies the idea still grows and sprouts in the form of "conversation groups" that use as the trend of conversation some phase of the work of the Woman's Society.

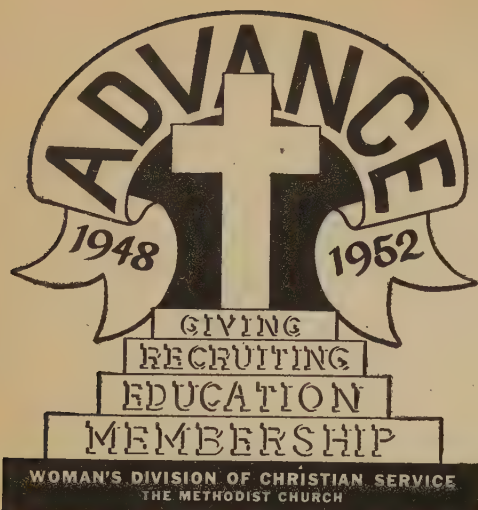
Advancing Through Youth

Have you been able to interest youth in the program of Advance?

Here's how one World Friendship Group of Girls in Baton Rouge, Louisiana, under the guidance of their leader, learned about the Advance and helped others know, too! The first issue of the *Advance Clipper* (November, 1948) carried a suggested Advance service, "We Offer Unto Thee Ourselves," which gives the four-point program. After long, hard rehearsals, the group caravanned through several districts presenting this service. In talking with a local member of one New Orleans society, I learned that thirty-five women were added to the membership of her local society after this challenging presentation of a program geared to help meet the needs of the world. Such a group could again present the accomplishments of the Advance in dramatic form and possibly spur women on to greater works as we look forward to the last half of the Advance. In so doing, we may add more members to our societies as well as new missionaries to our fields.

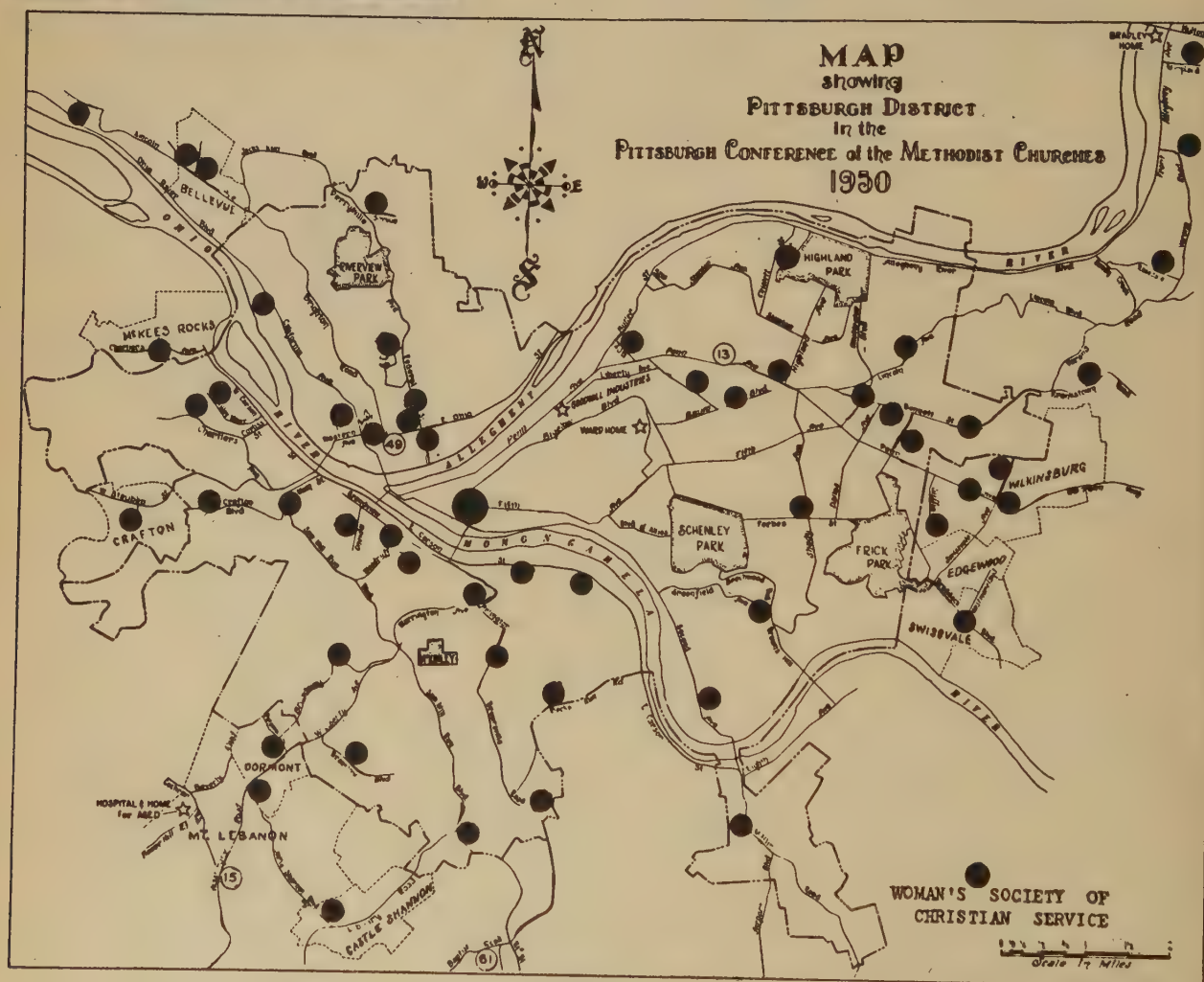
Church and School Togetherness

Last January it was my privilege to see again the co-operative spirit existing between the woman on the campus and the woman in the local church. This time it happened to be the campus of Gammon Theological Seminary and the South Atlanta Methodist Church. While talking with this group of women on the Day of Epiphany, I discovered some were students in the seminary (including wives of "theologs"), others faculty wives, still others members of the local church who have lived in Atlanta for many years. The Woman's Society and Guild presidents are both of the Gammon family and are energetically leading the group toward the full acceptance of the program. The Woman's Society and Guild set up a joint Advance Caravan. Together they were making plans for the next study course.



Advance

MAP OF PITTSBURGH CONFERENCE



THE accompanying map of Pittsburgh District, Pittsburgh Conference, may be suggestive for other districts and conferences. If your annual conference prints a map showing the location of churches, it will

be of interest to secure a copy and indicate—perhaps by colored circles (as was done in the map pictured)—those in which a Woman's Society is now organized. If no such map is available, an automobile road map can be traced,

the churches located by aid of the annual conference journal, and those having societies specially marked. Such a map is valuable for several reasons: it visualizes the churches yet to be organized; it helps to plan an itinerary.

An Installation Service

For the Local Woman's Society of Christian Service

By MRS. JEAN L. BECK, *Syracuse, New York*

PASTOR: Will each of you, as officers of the Woman's Society of Christian Service, accept responsibility for directing the work of this society for which you have been made particularly responsible by your associates?

OFFICERS: We, being duly elected as officers by our associates, accept the responsibility of directing the work of the Woman's Society of Christian Service.

PASTOR: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

OFFICERS: "I must work the works of Him that sent me."

PASTOR: "As we have many members in one body, and all the members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "And whether one member suffer, all members suffer with it; or one member be honored, all the members rejoice with it."

OFFICERS: "Now, therefore, I pray thee, if I have found favor in thy sight, show me now thy ways."

PASTOR: Mrs. ———, as president, May the Lord "make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ."

PRESIDENT: "Having then gifts differing according to the grace that is given to us . . ." let us give ourselves to this ministry.

PASTOR: Mrs. ———, as vice-president, and Mrs. ———, as secretary of Spiritual Life, "I beseech you therefore . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

VICE-PRESIDENT AND SECRETARY OF SPIRITUAL LIFE: "I delight to do thy will, O my God; yea, thy law is within my heart."

PASTOR: Mrs. ———, Promotion secretary, and Mrs. ———, treas-

urer: "Consecrate yourselves today to the Lord . . . that he may bestow upon you a blessing this day."

PROMOTION SECRETARY: "Fervent in spirit; serving the Lord."

TREASURER: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

PASTOR: Mrs. ———, secretary of Missionary Education and Service: ". . . and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts."

SECRETARY OF MISSIONARY EDUCATION AND SERVICE: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."

PASTOR: Mrs. ———, secretary of Christian Social Relations and Local Church Activities: "With good will doing service, as to the Lord, and not to men."

SECRETARY OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES: "Not with eyeservice . . . but as the servants of Christ, doing the will of God from the heart."

PASTOR: Mrs. ———, as secretary of Youth Work, and Mrs. ———, secretary of Children's Work: "Serve the Lord with gladness, come before his presence with singing."

SECRETARY OF YOUTH WORK: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

SECRETARY OF CHILDREN'S WORK: "Train up a child in the way he should go and when he is old he will not depart from it."

PASTOR: Mrs. ———, secretary of Status of Women: "Serve the Lord with fear, and rejoice with trembling."

SECRETARY OF STATUS OF WOMEN: "As we have therefore opportunity, let us do good unto . . . them who

are of the household of faith." "For we are laborers together with God."

PASTOR (to the Circle Chairmen): "Therefore . . . be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

CIRCLE CHAIRMEN: "We will give ourselves continually to prayer, and to the ministry of the Word."

PASTOR (to all the officers): "And whatsoever ye do, do it heartily as to the Lord." "Watch ye, stand fast in the faith, . . . be strong."

OFFICERS: "My heart is fixed, O God, my heart is fixed, I will sing and give praise."

The Charge

PASTOR: On behalf of the ——— Church, I now recognize you as the duly elected officers of the Woman's Society of Christian Service. In accepting these offices, you are charged with the responsibility of directing all the activities of the Woman's Society of Christian Service. There is great honor and dignity attached to each and every office.

In installing you in these places of leadership, it is my privilege to call upon you to pledge yourselves to the high purposes and ideals of the church in promoting an adequate program of religious service for the women. In making this pledge, seek to do these things:

1. Exercise self-control. Self-control is necessary to discipline, and discipline is the first step in efficiency.

2. Be dependable. Fidelity in small things prepares for and opens the way to a wider sphere of service. Every power strengthens by exercise.

3. Cultivate initiative by the study of the best methods.

4. Be loyal.



The Mary Reed Missionary Society BECOMES *The Mary Reed* *Woman's Society of Christian Service*

The officers will repeat in unison the Commitment.

OFFICERS: Faithfully, loyally, prayerfully, we accept these offices, and pledge ourselves to give our time, our energy, and our best talents to this service to which we are called.

PASTOR:

"The common tasks are beautiful, if we

Have eyes to see their shining ministry.

The plowman with his share deep in the loam;

The carpenter whose skilled hands build a home;

The gardener working with reluctant sod;

Faithful to his partnership with God—

These are the artisans of Life.

And, oh,

A woman with her eyes and cheeks aglow,

Watching a kettle, tending a scarlet flame,

Guarding a little child—there is no name

For this great ministry. But eyes are dull

That do not see that it is beautiful;

That do not see within the common tasks

The simple answer to the thing God asks

Of any child—a pride within His breast—

That at our given work, we do our best."

—Anonymous

(NOTE: When this service is used by societies having officers besides those included here, the responses may be combined with those listed, or further responses appropriate to the office may be prepared, using additional Scripture verses. All quotations in this service are from the King James Version.)

One of the never-to-be-forgotten stories of quiet heroism is that of Mary Reed and her life dedicated to the service of the lepers in the lonely hill station of Chandag, India. After a brief term on the field, while seeking restoration of her broken health at her home in Ohio, Mary Reed discovered that her illness was leprosy. Without telling her friends or family—with the exception of one sister—she returned immediately to India, to the remote leper colony high in the Himalaya Mountains, where she ministered to this afflicted people until her death in 1943.

It is sixty years since Mary Reed returned to India. A news item

came recently from her home church in Ohio, the Crooked Tree Church on the Macksburg charge, Cambridge District of the North-East Ohio Conference. This church, through the years, has made a special contribution to leper work, but through other channels; it has not had a Woman's Society of Christian Service. This past year, through the influence of the district Promotion secretary and the efforts of the district superintendent and his wife, the "Mary Reed Missionary Society" converted to the "Mary Reed Woman's Society of Christian Service," with a membership of fourteen. Truly, though they "rest from their labors," yet "their works do follow them."

A Society in Malaya

A recent letter from Mr. and Mrs. Gunnar Teilman of Kuala Lumpur, Malaya, included his word concerning the women's work:

"We have a Woman's Society of Christian Service which meets *twice* monthly at 5:00 P. M. on Wednesday. The president is English, the

vice-president is Eurasian, the secretary and treasurer are Chinese, the secretary of Christian Social Relations and Local Church Activities is Indian, and the secretary of Youth Work is American. Then we have the other secretaries as you have at home, most of them being Chinese."

The ASSEMBLY BULLETIN

to be issued in one volume at the close of The Assembly
APRIL 18-21, 1950

LITERATURE HEADQUARTERS,
420 Plum Street,
Cincinnati 2, Ohio:

Enclosed find twenty-five cents (\$.25) for which please send me *The Assembly Bulletin*.

Name _____

Street _____

City _____

R. F. D. _____ State _____

(The *Bulletin* will be mailed at the earliest possible date following the close of The Assembly.)



A FIVE-HUNDRED PERCENT ADVANCE

Clapps Chapel is a small church on circuit with three other churches, served by a supply pastor. We start with this fact, so that no other group will feel discouraged by its size from solving to be a one hundred per cent society. We will let the secretary of the Clapps Chapel society tell in her own words just how they went about accomplishing their aim.

"At the beginning of last year—January, 1949—we had a membership of fifteen, with only nine or ten regularly attending our meetings during the year 1948. At our February, 1949, meeting, our president presented the 'Four Point Program of Advance' for the Woman's Society of Christian Service, to our society. We decided our goal for 1949 would be increasing membership to make our society a 100 per cent society. A committee was appointed to get a list of the names of women not belonging to our society, and urge them to join. A committee was also elected to contact the women of our community not in this kind of church work, with a view to membership. The former district Promotion secretary gave us the information we needed about church members who were shut-ins and the ones who lived in other states, helping us to see that we could make our society a 100 per cent society—if we worked hard enough.

"Not a meeting night passed that our goal was not mentioned and that some member did not report new members. If one member failed to secure the membership of a certain party, another would try. Our pastor and his wife assisted us in this visitation campaign.

"In June, 1949, we reported twenty-six members.

"Today we have seventy-five members; sixty-one of these are our church members, which is 100 per cent. Fourteen are women of our community not in this kind of church work elsewhere. We are proud to have these women help us and intend to keep trying to add to this number."

—MRS. JESSIE CLAPP, secretary, Clapps Chapel Woman's Society of Christian Service

NEW CHURCH—NEW SOCIETY

Two months after the Colonial Heights Church was organized, a Woman's Society of Christian Service was started there. Fourteen woman members in the church—eighteen in the society.

The district Promotion secretary tells how it happened:

"In a rather new, growing residential area a short distance from the city of Knoxville, within two months of the organizing of the new church, the women met in the home of Mrs. Ernest Johnson (who was elected president) to organize a Woman's Society of Christian Service. The district president and I were there to lend our assistance and information. We were so impressed with their sincerity and enthusiasm! The majority of the women were young mothers who were bubbling over with enthusiasm to learn of the work. There were questions and more questions. You can feel sure their hearts were in the work when I tell you they came prepared to make an offering—and a very generous one: ten dollars. The church has only fourteen members, but the new society has eighteen. A fairy tale? No, four women who live in the neighborhood joined the society, even though they are not members of the

church: and the church woman membership enrolled 100 per cent."

—MRS. J. B. THOMPSON, Promotion secretary, Knoxville District, Holston Conference

LET US MAKE IT TRADITION, EVERYWHERE

Smith's Chapel, a small society in the hills of Ohio, writes as follows to the district Promotion secretary:

"We have no special method of getting all members of the church to be members of the Woman's Society of Christian Service. It just seems to be tradition. As I think back as far as I can remember, all the women of the church have always been active in the Woman's Society. We just invite them and they come. Even members have been drawn into the church through the Woman's Society of Christian Service.

"We always meet on the last Thursday of each month and have an all-day meeting. The dinner consists of 'most every kind of food you can think of, and our charge is fifty cents.

"We have our worship service in the afternoon and use Program Books for our service. We help to carry the financial burdens of the church. Donations are made annually to missions, Red Cross, infantile paralysis fund, children's home, etc. To anyone in the community, regardless of their church affiliations, who is sick, we send cards and fruit or flowers."

GO—AND DO LIKEWISE

A society recently organized at Pageland, South Carolina, has seventeen members and thirteen officers. Every member subscribes to THE METHODIST WOMAN.

Wesleyan Service Guild

By MARION LELA NORRIS

One of Our Own

MEMBERS of the Wesleyan Service Guild had an unusual privilege in meeting and hearing one of their distinguished members, Dr. Glora Wysner, at the Cleveland Assembly and Guild Weekend last month.

She is the first woman to be a secretary of the International Missionary Council holding full secretarial rank. Last March she represented this organization at the meeting of the Commission on the Life and Work of Women in the Church of the World Council of Churches in Geneva, Switzerland. This was followed by several weeks of conferences in the London office on the work of the International Missionary Council.

Dr. Wysner, a native of Ohio, is a graduate of Ohio University, received her master's degree from Western Reserve University, and her doctorate from the Kennedy School of Missions, Hartford, Connecticut. Before she went as a missionary of The Methodist Church to Algeria, North Africa, she had had experience as a high-school teacher and a social worker. From 1942-49 she was secretary of the Foreign Missions Conference, which she left for her present position.

Not all Guild members were privileged to attend the Guild Weekend, but every Guild member across the country can meet Dr. Wysner during the coming months through the study book prepared by the Missionary Education Movement for 1950-1951. She is the author of the text, *Near East Panorama*, to be used not only by all societies and Guilds of our church, but by all the other thirty denominations and sixty boards co-operating in the movement. Dr. Wysner is teaching through the summer and fall in denominational



Dr. Glora M. Wysner

and interdenominational schools.

Here is an opportunity for the Guild in your town to begin now to plan an interdenominational study class for all employed women of the community who are concerned about what is happening in the history-making movements in the Near East. Some of you already co-operate with other employed women's groups, and have the names of officers with whom to make contact. The rest of you can secure from the ministerial union, or from pastors of other churches, the names of employed women in their churches who can meet with you as your Guild begins to make plans for a community study group for employed women.

One way to stimulate interest of a large number now is to put into your Guild (and church) library copies of Dr. Wysner's and other books on the Near East:

Near East Panorama, by Dr. Glora M. Wysner (Cloth, \$1.50; paper, \$1.00), illustrated.

Introducing Islam, by J. Christy

Wilson (Paper, 60 cents), illustrated by photographs.

Assignment: Near East, by James Batal (Cloth, \$1.75; paper, \$1.00).

Guide for Leaders, by Mrs. David Baker (Paper, 35 cents).

Urge personal reading during the summer months, and informal discussion between friends.

Have you secured your copy of *What's Ahead?* (50 cents.) Here you will find a great variety of methods by which materials may be presented in unusual ways: choral reading, drama, dialog, group discussion. See the worship services, "This Thing Was Not Done in a Corner," by Margaret Applegarth, and "The Treasure We Have," by Margaret Shannon.

Each conference summer school will teach the course. Each Guild Weekend will have a presentation of the theme, sort of a "taster," since the time is too short for a course.

Furthermore, clippings from papers and magazines, both secular and church, from now on will provide your study and discussion group with a fine current background of what is happening throughout the Near East from Morocco to Iran, and with each clipping will grow interest in the project.

For information on how to conduct study groups, write for the following leaflets, free for postage:

Ways of Conducting Study Classes.

Action From Study (Watch back cover of THE METHODIST WOMAN for release date).

Questions and Answers on Missionary Education.

Secure all books and materials from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

THE METHODIST WOMAN

Our "Young Front"

A FORMER Guild president, who later became a district Guild secretary, called at the Guild office the other day and reported developments in her unit. Some of the Guild members were becoming "mature" and wanted to get the younger women who had just gone to gainful occupations interested in the Guild. They succeeded! Would you like to know how?

First, they took personal interest in each prospective member, invited her personally, and when she joined, helped her to see the purpose and the thrill of the Guild. At the next election, officers from the "young front" were chosen, while the older members promised to stand by them on committees and to help in every way possible. Last summer two of the younger members, who had become very much interested in Guild projects, planned their vacation so that they could visit one of the Guild home missionaries and see for themselves the work in which she was the leader. They saw with developing interest, took pictures to share with the other members of their unit on their return, and long before Christmas was packed and sent a lovely box which arrived in ample time to be used for Christmas.

Credit? It did not occur to them! But the Guild missionary was so pleased with the fine contribution she had received that she sent them a credit slip for twenty-five dollars.

The Guild Weekend

Another visitor in the Guild office told of her experience in a Guild Weekend. It was the first time she had attended one. She had heard much about them, she said, and supposed they were worth while, but when she happened to be in the midst of one in connection with her work with the Woman's Society, she was impressed beyond all expectation. It was amazing, she reported, to see the fine type of employed women there, and to

sense how much the program and the fellowship of the Weekend meant to those who had come.

Guild Weekend in 1950

Comparatively few Guild members can arrange their vacations to take in the entire session of the summer school of missions in jurisdiction or conference. Vacation, from the employer's point of view, is not only a time given in reward for a good year's work already done, but a preparation in rest, change, and recuperation for the year ahead.

Frequently family responsibilities make demands on one's vacation. There are gainfully employed women who have children, if not husbands, who must be considered. As for the single women, many of them have parents or other relatives depending on their cheer in vacation.

Thus for many reasons the Guild Weekend has proved to be the way in which the Guild can bring together a great many of its members, whether in jurisdiction, conference, or district, for information, stimulation, fellowship, and fun.

Last summer over 5,800 Guild members and friends registered for conference Guild Weekends, while nearly 12,000 attended district Guild Weekends and meetings. The latter proved so satisfying and gave opportunity for so many more Guild members to attend that many more district Guild Weekends are anticipated this summer. Following the Assembly Guild Weekend, where cross-country friendships were begun, there will doubtless be a wider scattering of Guild members on vacation trips into other conference weekends.

Weekend Comments From Guild Members

"Our Guild committee worked almost three months planning for our weekend," says a district Guild secretary, "and decided to use good, resourceful speakers. . . . They brought out the real reason for knowledge of their subjects, and actual ways of handling materials in an individual setup. The groups picked all this up beautifully. One of the best results was the real desire left with the units to seek out

Beside the lake at a Guild Weekend



and encourage discussion groups both in individual units and in a group of units.

"In the leading city in our district the Business and Professional Woman's Club, which is a recognized organization in this area, boasts of 250 members. But the Wesleyan Service Guild can be even more valuable to a community because its program is just as far reaching and, in many phases, more far reaching in that our whole program is Christian in conception. We are trying to get out of the heads of our Guild members in this district that the Guild is just a number of little units!

"Our discussions, following the presentations, were almost thrilling. Each Guild thinks it has problems, until it hears other units have the same problem!

"Our full plans for the coming Guild Weekend are not laid, but in general we are going to touch on the four Guild goals and on the shortcomings in our district, but our emphasis this year will be on Christian Social Relations. . . . We are going to take some of our own local problems, such as delinquency, gambling, bad administration, state institutions and government, their functions, then international, United Nations, displaced persons, and so on, and see what The Methodist Church does in all these lines.

"I believe our new Guilds have come as a direct result of district activity, and that is why we are stressing district activity in all of our plans this year. When a group, Caravan or other, goes to a church to help organize a Guild, it is good for them as they realize more fully the function and opportunity of the Guild.

"I would heartily recommend district Guild Weekends, even though the number is small, for once they have experienced them, the spirit will encourage another."

One conference Guild secretary states the purpose of the Guild Weekend as follows: "To stress the Advance program and its meaning; to build up a feeling of unity among Guilds of the conference; to promote enthusiasm; to inform Guilders as to aims and methods; to afford Guilds an opportunity to exchange ideas and experiences, not only for the practical value of such an activity, but for the incidental fellowship resulting; to give spiritual inspiration."

She further states that the purpose was accomplished "through the well-stocked and supervised literature table; the *open* executive meeting; a panel discussion carried on by conference officers, each one emphasizing points in her department that needed to be highlighted; vesper services each evening, and two especially inspiring Sunday

services; recreation, with ample leisure time afforded for fellowship, and as a result, 100 per cent enthusiastic attendance at all meetings."

Another conference Guild secretary writes: "Perhaps the real highlight of the Guild Weekend was the spirit which pervaded the entire Weekend, a spirit of friendly cooperation and genuine pleasure in all that went on. As one said, 'The fellowship was so real; it seemed you could almost touch it,' and several commented, 'I never got so much inspiration or had so much fun as at our Weekend.'"

"We had education discussions," wrote another, "stressed Christian Social Relations and Local Church Activities, enjoyed fellowship that reached all heights, and a literature table and picture boards; we had spiritual heights—our district superintendent, in the open-air shelter house, directed our thinking toward the power we might have in really knowing God, and asked all working women to 'get beneath the crust of human culture and we would find a need, a need for Christ.'"

"We had a number of nonchurch women, some from other denominations, and representatives from other Methodist churches which had no Guilds. All came away with the realization of the vastness of the Methodist program and the great possibilities in it."



A district superintendent shares in the program of a Guild Weekend

A Challenge

(One of the staff at "150" dropped by my office to tell me what a wonderful service they had in her local church on Student Recognition Day presented by the students. She showed me the church bulletin which had inserted a list of names of twenty-four students and their colleges. She told me it was arranged by the secretary of Student Work in the local church. We discovered this secretary enjoys her work and we are glad to present her article to you. Please save this article to show the research committee when they are looking for the type of person who should be the secretary of Student Work in the local church. Dorothy A. Nyland)

Do you have a deep love for young people? Do you have a sympathetic understanding of their problems? Do you really miss them when they are absent from the worship service? Do you truly believe that the foundation of the future Christian church and of peace and fellowship in the world must be built by the young people of today? If you do, then you should find a field for service as secretary of Student Work.

Our young people must be kept in the church, and they can be kept in the church if we convince them that we really love them, need them, and expect them to "carry on." Young people seldom fail to give us what we expect of them or fail to bear responsibility placed upon them, but—even as you and I—they like to feel they are needed.

Cultivation of the acquaintance of those in the Youth Fellowship forms an excellent basis for the secretaryship of student work. Here is a wonderful field for service, and there are many means of strengthening the tie between the student and his church.

For students who have gone away to college, the personal letter is most helpful. At the beginning of the first semester, a letter, touching on the character and special talents of the student, is sent to the dean of each freshman. Imagine the

By MISS MABEL FARNSWORTH,
*secretary of Student Work of the Central
Methodist Church in Yonkers, New York*

surprise of one student who, with fear and trembling, answered a summons to the Dean of Women only to learn that a letter from her home church had caused the dean to wish to make her acquaintance. Also, a letter expressing the best wishes of the church for a happy and successful year is sent to each student, both to those who commute each day and to those who are at distant colleges. Then, too, a letter of congratulation to any student receiving special honor tends to convince the student that his church is interested and is following his career.

Printed matter furnishes another method of contact. The church paper, the bulletins and programs of any church events are kept in steady flow to the students. Placing in the hands of each student a copy of excellent material tends to keep the thinking on a high plane; for example, each student has received a copy of *The Fine Art of Using*, by Dr. Ralph Sockman; *The Song of Our Syrian Guest* (a

shepherd's interpretation of the Twenty-third Psalm), by William Allen Knight; *Why I Am a Protestant*, by Roy L. Smith. There is a wide field from which to choose.

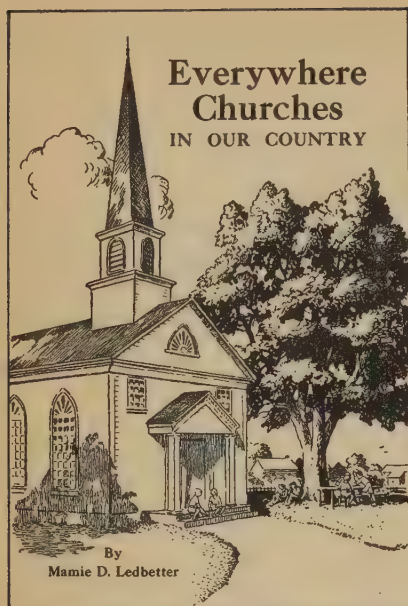
The parents form another line of approach in this work. The secretary in securing college addresses makes many contacts and finds interesting reactions. One father remarked, "Do you mean to tell me that the church follows my boy to college?" The mother of the same boy expressed appreciation and, whether or not by mere coincidence, these same parents entertained in their home the entire group of Christmas carolers. Whenever a parent is greeted with, "What have you heard from John this week?" there is usually a pleased expression and a grateful response. Some of the parents, again perhaps by mere coincidence, are themselves more regular in church attendance.

Then, too, the entire church body should be kept conscious of our youth. This can be done through interesting reports in the meetings of the Woman's Society of Christian Service, student notes in the church paper, and Student Recognition Day, as well as Methodist Student Day in June. On Student Recognition Day the pastor placed the entire service in the hands of seven students, with others serving as ushers. Three of the young people gave very interesting talks on Christian education as seen from their vantage points in different colleges. The bulletin on that day carried the names of the twenty-four students as well as the institutions they attend. Twenty-one of these students were in attendance at worship services during the Christmas recess. In addition to the work of the pastor on Recognition Day, he and his wife keep open house at the parsonage for the young people.

(Continued on page 41)

THE REGIONAL STUDENT LEADERSHIP TRAINING CONFERENCES OF THE METHODIST STUDENT MOVEMENT WILL BE HELD IN THE SUMMER OF 1950 AS FOLLOWS:

South Central (place to be named)—June 3-10
Southeast—Lake Junaluska, North Carolina—June 5-12
North Central—Epworth Forest, Indiana—June 10-17
Northeast—Lake Casowasco, New York—June 13-19
Great Plains—Lake Poinsett, South Dakota—June 12-19
The West and Northwest—Pine Crest, Colorado—September 4-11



With a constantly shifting population, great changes are taking place today in the rural areas and small towns of the United States. More than half of the population of the nation is to be found in towns of 10,000 or under, and in the open country. A great challenge confronts The Methodist Church in town and country to bring abundant life to its people, to assist them in establishing churches where there is need, and to help the members of the rural church to reach out in Christian love to serve others all around the world.

During the coming year it is most timely, therefore, that the missionary emphasis chosen for Methodist children is "The Church in Town and Country."

Developed around this emphasis, the missionary materials for 1950-51 are stimulating and full of interest. The materials include the following units:

For Primary Children

Primary Group Graded Lessons, January, 1951.¹ The title of this unit of four sessions is "Learning About Children in Out-of-Way Places." It will help primary boys and girls discover that children in out-of-the-way places in this country have opportunities to learn about Jesus and his teachings

Missionary Materials for Children

1950-51

By RUBY VAN HOOSER, *Secretary*

through workers that The Methodist Church sends to them. The pupils' material will be found in *The Primary Class*,¹ and the teacher's notes in *Child Guidance in Christian Living*.¹

For Use in Additional Sessions

1. *Friends at the Crossroads*,* by Carolyn E. Muller. Among other objectives, this unit of ten sessions will help juniors understand how necessary it is that the churches in a community carry out Jesus' teachings of neighborliness and brotherhood. Price, 50 cents.

2. *Plans for Additional Sessions*. Two units will be found in this section of *Child Guidance in Christian Living*.¹ They are: "Because the Church Was There," January, 1951, and "In Palestine Today," May, 1951.

Missionary Education in the Program of the Church School

From a reading of this list of children's materials, it will be seen that, in church schools where the *Group Graded Lessons* are used, missionary units will be studied by primary and junior children in January, 1951. In churches following the *Closely Graded Courses*, missionary units for primary boys and girls will occur in the winter quarter, while the same study for juniors will take place during the spring months.

Leaders should plan to hold additional sessions in connection with the study of these missionary units in January, and in April and May, using the material that has been indicated.

Supplementary Materials

Supplementary materials on the home missions emphasis for 1950-51 have been prepared by the Missionary Education Movement. Among these materials are:

Books: The Three Henrys and Mrs. Hornicle,* by Edith J. Agnew. Reading book for primary children. Price, \$1.00.

The Busy Berrys,* by Frances Dunlap Heron. Reading book for juniors. Price, \$1.00.

Map: Picture Map of the United States.^{*} Illustrated work map 50 x 38 inches. Price, 75 cents.

In addition to these materials, the Missionary Education Movement has published two reading books for children that have to do with Bible lands today. They are:

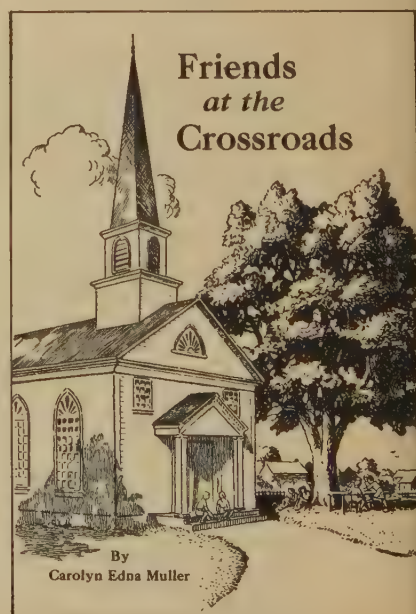
The Thirsty Village,* by Dorothy Blatter. A reading book for primary children. Price, \$1.00.

They Live in Bible Lands Today,* by Grace W. McGavran. A reading book for juniors. Price, \$1.00.

For information in regard to other materials that are available, leaders should consult the leaflet, *Missionary Materials for Use With Children, 1950-51*.^{*}

¹ Should be ordered from The Methodist Publishing House serving your territory.

^{*} Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.



Summer School Opportunities

MISS ELIZABETH STINSON and MISS HELEN JOHNSON, *Secretaries, Woman's Section,*
Division of Education and Cultivation

Jurisdiction Schools of Missions and Christian Service, 1950

- CENTRAL JURISDICTION**, Gulfside, Mississippi..... June 20-27
 Dean: MISS FLORENCE TEAGUE, Box 871, Nashville, Tennessee.
 Chairman of Committee: MRS. KELLY JACKSON, 2220 Madison Avenue, Baltimore, Maryland.
- EAST CENTRAL JURISDICTION**, Lake Forest, Illinois..... June 7-13
 Dean: MRS. H. F. BRANDT, 11901 Brighton Avenue, Cleveland 11, Ohio.
- SOUTHEASTERN JURISDICTION**, Syracuse University, Syracuse, New York..... June 15-22
 Dean: MRS. PAUL G. MASTERS, Welsh Road, Huntingdon Valley, Pennsylvania.
 Chairman of Committee: MRS. WILLIAM T. ANDERSON, 34 South Hunter Avenue, Auburn, New York.
- SOUTH CENTRAL JURISDICTION**, Mt. Sequoyah, Fayetteville, Arkansas..... July 4-14
 Dean: DR. PAUL WOMELDORF, 802 Colcord Bldg., Oklahoma City, Okla.
 Chairman of Committee: MRS. G. W. DAMERON, 1404 Military Highway, Pineville, Louisiana.
- SOUTHEASTERN JURISDICTION**, Lake Junaluska, North Carolina..... July 12-20
 Dean: MISS FLORENCE TEAGUE, Box 871, Nashville 2, Tennessee.
 Chairman of Committee: MRS. C. P. HARDIN, 14 Nokomis Circle, Knoxville, Tennessee.

Conference Schools and Institutes

- CENTRAL JURISDICTION**
- CENTRAL ALABAMA**—Huntsville, Alabama..... July 3-8
 Dean: MRS. J. B. F. WILLIAMS, Alexander City, Alabama.
 Chairman: MRS. W. L. TURNER, 309 Eighth Avenue West, Birmingham, Alabama.
- CENTRAL WEST**—Peoria, Illinois..... June 26-30
 Dean: MISS JOSEPHINE C. BANKS, 4211 Cook Avenue, St. Louis, Missouri.
 Chairman: MRS. FRANCES N. GRANT, 4145 Enright Avenue, St. Louis, Missouri.
- DELAWARE**—Maryland State College, Princess Anne, Maryland..... July 8-15
 Dean: MRS. CARRIE W. HENRY, 1311 Tatnall Street, Wilmington 13, Delaware.
 Chairman: MRS. DOROTHY MADDOX, 1724 North 20th Street, Philadelphia, Pennsylvania.
- FLORIDA**—Boylan-Haven School, 1214 Jessie Street, Jacksonville, Florida..... June 12-16
 Chairman: MISS KARLENE D. CHILDS, 332 Osceola Street, Jacksonville, Florida.
- KENTUCKY**—Kentucky State College, Frankfort, Kentucky..... July 9-14
 Dean and Chairman: MRS. W. P. KELLOGG, 635 South Center Street, Springfield, Ohio.
- NORTH CAROLINA**—Bennett College, Greensboro, North Carolina, June 19-26
 Dean: MISS ISABELLE R. JONES, 340 College Street, Asheville, North Carolina.
- SOUTH CAROLINA**—Mather Academy, Camden, South Carolina, June 25-July 1
 Dean: MRS. H. B. JONES, 354 Peak Street, Darlington, South Carolina.
 Chairman: MRS. G. C. BROWN, R.F.D. 1, Box 265, John's Island, South Carolina.
 Associate Dean: REV. F. R. FISHER, JR., Gervais Street, Columbia, South Carolina.
- SOUTH FLORIDA**—Ebenezer Methodist Church, Orlando, Florida..... June 26-30
 Dean: MRS. J. L. DIXON, 1866 N.W. 69th Street, Miami, Florida.
- WASHINGTON**..... July 24-29
 Dean: MRS. ESTELLE J. EVANS, 303 Shreve Street, Falls Church, Virginia.
 Chairman: MRS. OLIVIA G. BETTER, 339 11th Street, S.E., Washington 3, D. C.
- WEST TEXAS**—Eliza Dee Hall, Samuel Huston College, Austin, Texas, August 21-25
 Dean: MRS. WILLIE L. SMITH, 2304 Colcord Avenue, Waco, Texas.
 Chairman: MRS. J. B. PHOENIX, 612 South 2nd Street, Waco, Texas.
- CENTRAL JURISDICTION**
- DAKOTA**—
- Lake Poinsett**, Arlington, South Dakota..... August 22-25
 Dean: MRS. V. V. DAVIS, 327 South Spring Avenue, Sioux Falls, South Dakota.
 Chairman: MRS. R. B. BURCHFIELD, Wessington Springs, South Dakota.
- Pactola**, South Dakota..... August 8-11
 Dean: MRS. R. N. KYBURZ, 606 South 9th Street, Aberdeen, South Dakota.

- DETROIT**—Adrian College, Adrian, Michigan..... June 25-29
 Dean: MRS. B. R. DONALDSON, 22712 Nona Avenue, Dearborn, Michigan.
 Chairman: MRS. MILLER ROSS, Box 22, Plymouth, Michigan.
- ILLINOIS**—Illinois Wesleyan University, Bloomington, Illinois, June 26-July 1
 Dean: MRS. JUAL R. FORD, 1121 South Walnut, Springfield, Illinois.
 Chairman: MRS. OMER GAINES, 1121 East Richwoods Boulevard, Peoria, Illinois.
- INDIANA**—Bishop Roberts Park, Rivervale, Mitchell, Indiana..... July 9-14
 Dean: MRS. OSCAR E. THARP, 1100 East Second Street, Bloomington, Indiana.
 Chairman: MRS. GEORGE H. HEINS, 312 West Second Street, Seymour, Indiana.
- IOWA-DES MOINES**—Grand View College, Des Moines, Iowa..... June 27-30
 Dean: MRS. VINSON GOOS, Silver City, Iowa.
 Chairman: MRS. VINSON GOOS, Silver City, Iowa.
- MICHIGAN**—
- Albion College**, Albion, Michigan..... June 25-28
 Dean: MRS. R. W. FENNER, 128 West Chart Street, Plainwell, Michigan.
- Bay View**, Michigan..... June 19-22
 Dean: MRS. R. W. FENNER, 128 West Chart Street, Plainwell, Michigan.
- MINNESOTA**—Hamline University, St. Paul, Minnesota..... June 26-29
 Dean: MRS. A. T. HENRICI, 130 Arthur Avenue, S.E., Minneapolis 14, Minnesota.
 Chairman: MRS. A. T. HENRICI, 130 Arthur Avenue, S.E., Minneapolis 14, Minnesota.
- NORTH DAKOTA**—Wesley College, Grand Forks, North Dakota..... July 11-13
 Dean: MRS. GEORGE TRYDAHL, Thompson, North Dakota.
 Chairman: MRS. THOMAS BARNARD, Box 815, Valley City, North Dakota.
- NORTH INDIANA**—Epworth Forest, Leesburg, Indiana..... June 19-24
 Dean and Chairman: MRS. H. MERTON SMITH, Route 3, Sheridan, Indiana.
- NORTH IOWA**—
- Mount Vernon**—Cornell College, Mount Vernon, Iowa..... July 5-8
 Dean: MRS. EARL ELIJAH, Clarence, Iowa.
- Okoboji**, Spirit Lake, Iowa..... June 27-30
 Dean: MRS. R. C. LAWRENSON, 107 Helen Street, Sioux City, Iowa.
- NORTH-EAST OHIO**—
- Bethesda**, Ohio..... July 30-August 3
 Dean: MRS. C. P. DUDLEY, 2512 Ashurst Road, Cleveland 22, Ohio.
- Lakeside**, Ohio..... July 16-22
 Dean: MRS. HERBERT J. THOMPSON, 832 Elmore Avenue, Akron 2, Ohio.
 Chairman: MRS. PAUL SECREST, 44 Byers Avenue, Akron, Ohio.
- NORTHWEST INDIANA**—Battle Ground, Indiana..... July 9-15
 Dean: MRS. R. R. BLAKE, Plymouth, Indiana
- OHIO**—
- Lakeside**, Ohio..... July 23-29
 Dean: MRS. H. M. BAKER, Route No. 2, Box 720, Toledo 6, Ohio.
- Lancaster**, Ohio..... July 17-21
 Dean: MRS. RUSSELL G. BECK, 333 King Avenue, Columbus 1, Ohio.
- Sabina**, Ohio..... July 9-14
 Dean: MRS. ROBERT OLINGER, R. D. No. 1, Osborn, Ohio.
- ROCK RIVER**—
- Des Plaines Institute**, Camp Ground, Des Plaines, Illinois..... July 11-13
 Dean: MRS. HOMER CHERRINGTON, 1725 Orrington Avenue, Evanston Illinois.
- Lena Institute**, Camp Lena, Illinois..... July 12-14
 Dean: MRS. HARRY A. FENN, Lena, Illinois.
 Chairman: MRS. HUGH PLUEDDEMAN, Rockford, Illinois.
- Rockford College**, Rockford, Illinois..... June 26-29
 Dean: MRS. DAVID C. SHIPLEY, 2724 Lawndale Avenue, Evanston, Illinois.
- SOUTHERN ILLINOIS**—McKendree College, Lebanon, Illinois, July 31-August 4
 Dean: MRS. W. A. McCracken, 110 South Spruce Street, Greenville, Illinois.
 Chairman: MRS. QUINCY MATHIS, 2501 State Street, Granite City, Illinois.
- WEST WISCONSIN**—Frontenac, Minnesota..... August 15-19
 Dean: MRS. D. W. IRISH, Portage, Wisconsin.
 Chairman: MRS. C. PAUL NULTON, La Farge, Wisconsin.
- WISCONSIN**—Wayland Academy, Beaver Dam, Wisconsin..... June 26-30

- Dean and Chairman: MRS. ARTHUR HEPBURN, 171 Third Street, Fond du Lac, Wisconsin.
- NORTHEASTERN JURISDICTION**
- BALTIMORE—Westminster, Maryland July 9-14
Dean and Chairman: MISS ANNABEL CLARK, 2227 St. Paul Street, Baltimore, Maryland.
- CENTRAL NEW YORK—Keuka College, Keuka Park, New York July 25-28
Dean: MRS. CLAYTON COMSTOCK, 72 Sadus Street, Clyde, New York.
- CENTRAL PENNSYLVANIA—Lycoming College, Williamsport, Pennsylvania July 9-14
Dean: MRS. DUNNING IDLE, SR., 143 Chambersburg Street, Gettysburg, Pennsylvania.
Chairman: MRS. CARROLL D. CHAMPLIN, 627 West Fairmount Avenue, State College, Pennsylvania.
- ERIE—Chautauqua, New York August 20-27
Dean: MRS. T. C. WILLIS, 3231 Ridge Road, Erie, Pennsylvania.
Chairman: MRS. G. F. RENTZ, 219 Winter Avenue, Newcastle, Pennsylvania.
- GENESEE—Camp Wesleyan, Silver Lake, New York July 16-20
Dean: MRS. DANA R. SCUTT, Cuba, New York.
- MAINE—Winthrop, Maine July 16-22
Dean and Chairman: MRS. B. M. HANNINGER, 31 Sheffield, Portland, Maine.
- NEW ENGLAND—Rolling Ridge, North Andover, Massachusetts, September 12-14
Dean: MRS. FRANCIS WILSON, 132 Clement Avenue, West Roxbury, Massachusetts.
- NEW ENGLAND SOUTHERN—Aldersgate August 11-13
Dean and Chairman: MRS. WESLEY C. GREEN, 263 Oakdale Avenue, Pawtucket, Rhode Island.
- NEW JERSEY—New Jersey Methodist Conference Center, Pemberton, New Jersey July 17-22
Dean: MRS. JOHN R. STEWART, 100 Kings Highway West, Haddonfield, New Jersey.
- NEW YORK—Drew Seminary, Carmel, New York July 25-27
Dean: MRS. L. GERALD KING, 79 Pine Street, Deposit, New York.
- NEW YORK EAST—Shelter Island, Long Island, New York July 24-31
Dean: MRS. GEORGE E. TRANSOM, 90 Thomas Avenue, Baldwin, Long Island.
Registrar: MRS. E. A. YOUNG, 11 Chelsea Drive, Merrick, Long Island.
- NEWARK—Centenary Junior College, Hackensack, New Jersey July 7-14
Dean and Chairman: MRS. M. O. WILLIAMS, JR., 222 Christie Street, Leonia, New Jersey.
- NORTHERN NEW YORK—Aldersgate, Brantingham, New York July 24-28
Dean: MRS. A. B. THOMPSON, Pulaski, New York.
- PENINSULA—Dover, Delaware July 10-14
Dean: MRS. HARRY MENSER, 107 Northern Avenue, Wilmington, Delaware.
- PHILADELPHIA—Pocono Plateau School, Cresco, Pennsylvania July 9-16
Dean: MRS. D. CHESTER WARLOW, 105 W. Greenwood Avenue, Lansdowne, Pennsylvania.
Chairman: MRS. PHILIP R. SCHREIBER, 2002 Parkview Avenue, Willow Grove, Pennsylvania.
- PITTSBURGH—Jumonville, Uniontown, Pennsylvania July 23-30
Dean: MRS. E. H. SINGER, 6939 Thomas Boulevard, Pittsburgh, Pennsylvania.
Chairman: MRS. J. B. McNALL, 4 Angora Road, Carnegie, Pennsylvania.
- TROY—Green Mountain Junior College, Poultney, Vermont July 25-28
Dean: MRS. SYDNEY SMITH, 6 Furman Place, Delmar, New York.
Chairman: MRS. JAMES A. PERRY, 6 Hubbard Street, Montpelier, Vermont.
- WEST VIRGINIA—BUCKHANNON COLLEGE, Buckhannon, West Virginia, July 17-22
Dean: REV. CLAIR JARVIS, Fairmont, West Virginia.
Chairman: MRS. B. W. JOHN, Montgomery, West Virginia.
- WYOMING—Sky Lake, Windsor, New York July 16-20
Dean: MRS. C. G. BLAKE, 40 West Pettebone Street, Forty Fort, Pennsylvania.
- SOUTH CENTRAL JURISDICTION**
- CENTRAL KANSAS—Hutchinson, Kansas July 23-28
Dean: DR. CAUTIOUS A. CHOATE, 307 Derby Building, Wichita 2, Kansas.
- CENTRAL TEXAS—Southwestern University, Georgetown, Texas August 22-25
Dean: MRS. E. L. REID, 301 Bellevue, Cleburne, Texas.
Chairman: MRS. CHARLES CULBERTSON, Route 2, Waxahachie, Texas.
- EAST OKLAHOMA—Camp Egan, Tallequah, Oklahoma
Dean: MRS. JOE BARHAM, Antlers, Oklahoma.
Chairman: MRS. J. B. SLAUGHT, 1162 Summit, Muskogee, Oklahoma.
- KANSAS—Baldwin, Kansas July 17-21
Dean: J. JOYCE WILSON, Baldwin, Kansas.
Chairman: HERBERT B. COCKERILL, Manhattan, Kansas.
- LITTLE ROCK AND NORTH ARKANSAS—Hendrix College, Conway, Arkansas June 19-23
Dean: MRS. J. RUSSELL HENDERSON, 110 North Cedar, Little Rock, Arkansas.
- Chairman: MRS. W. HENRY GOODLOE, 815 South Main Street, Jonesboro, Arkansas.
- LOUISIANA—Centenary College, Shreveport, La. August 28-September 1
Dean: REV. E. R. HAUG, Leesville, Louisiana.
Chairman: MRS. SAM B. DUNBAR, 2338 Valmont Street, New Orleans 15, Louisiana.
- MISSOURI AREA—Central College, Fayette, Missouri July 24-28
Dean: MRS. JAMES O. MARTIN, 19 A Kuhlman Court, Columbia, Missouri.
- NEBRASKA—Wesleyan University, Lincoln, Nebraska August 29-September 1
Dean: MRS. HENRY M. COX, 1145 North 44th Street, Lincoln, Nebraska.
- NORTH TEXAS—McKinney, Texas July 24-28
Dean: MRS. FOY THOMAS, 927 Midway Road, Dallas, Texas.
Chairman: MRS. J. FRANK BLACKBURN, 1200 16th Street, Plano, Texas.
- NORTHWEST TEXAS—Texas Technological College, Lubbock, Texas, July 31-August 4
Dean: MRS. T. W. WHIGHAM, 605 Sunset Terrace, Amarillo, Texas.
Chairman: MRS. M. B. HILBURN, 1909 31st Street, Lubbock, Texas.
- SOUTHWEST TEXAS—Mt. Wesley, Kerrville, Texas August 21-25
Dean: DR. R. F. CURL, 235 West Woodlawn Avenue, San Antonio 1, Texas.
Chairman: MRS. O. N. BEER, 201 East Rosewood, San Antonio 1, Texas.
- TEXAS—Huntsville, Texas August 28-September 1
Dean: REV. EUGENE SLATER, 1440 Harold Street, Houston, Texas.
Chairman: MRS. J. T. DABNEY, Livingston, Texas.
- WEST OKLAHOMA—Oklahoma City University August 14-19
Dean: MRS. ROY A. DILLON, 2028 N.W. 21st Street, Oklahoma City 6, Oklahoma.
Chairman: MRS. VIRGIL NEELY, 2248 N.W. 19th Street, Oklahoma City 7, Oklahoma.
- SOUTHEASTERN JURISDICTION**
- ALABAMA—Huntingdon College, Montgomery, Alabama July 24-28
Chairman: Mr. Welton Gregory, 313-14 Shepherd Building, Montgomery, Alabama.
- FLORIDA—Southern College, Lakeland, Florida July 31-August 4
Dean: MRS. FRED L. MARTIN, 750 Lake Howard, Winter Haven, Florida.
Chairman: MRS. H. S. PRINCE, 5207 Central Avenue, Tampa, Florida.
- HOLSTON—Sullins College, Bristol, Tennessee June 19-23
Chairman: MRS. H. M. RUSSELL, Second Street, Newport, Tennessee.
- KENTUCKY—Sue Bennett College, London, Kentucky August 13-18
Dean: MRS. THORPE MILES, 17 Holmes Avenue, Fort Thomas, Kentucky.
- LINCOLN LEADERSHIP TRAINING SCHOOL (in co-operation with Central Jurisdiction)—Kentucky State College, Frankfort, Kentucky June 25-July 1
Dean: MRS. G. W. HUMMEL, Hopkinsville, Kentucky.
Chairman: MRS. V. P. HENRY, Columbia, Kentucky.
- LOUISVILLE—Lindsey Wilson College, Columbia, Kentucky August 7-11
Dean: MRS. LANDER O. CHISHOLM, Earlington, Kentucky.
- MEMPHIS—Lambuth College, Jackson, Tennessee August 21-25
Dean: MRS. CHARLES M. HENDERSON, 2020 Nelson Avenue, Memphis 4, Tennessee.
Chairman: MRS. E. V. UNDERHILL, Martin, Tennessee.
- MISSISSIPPI—Biloxi, Mississippi August 7-11
Dean: MRS. R. R. PRIDDY, 436 Marshall, Jackson, Mississippi.
- NORTH ALABAMA—Birmingham Southern College, Birmingham, Alabama August 28-September 1
Dean: MRS. L. L. JACKSON, 1413 Cleburn Avenue, Birmingham, Alabama.
Chairman: MRS. E. O. SHIPMAN, 2161 South 16th Street, Birmingham, Alabama.
- NORTH CAROLINA AND WESTERN NORTH CAROLINA—Greensboro, North Carolina September 3-8
Dean: MRS. JOHN HOYLE, JR., 29 Fort Street, Marion, North Carolina.
Chairman: MRS. H. O. LINEBERGER, 1105 Cowper Drive, Raleigh, North Carolina.
- NORTH GEORGIA—Emory University, Emory University Station, Georgia, August 28-September 1
Dean: MRS. LESTER RUMBLE, 109 Seventh Street, N.E., Atlanta, Georgia.
Chairman: MRS. REAVES GASTON, 217 B Poplar Circle, N.E., Atlanta, Georgia.
- NORTH MISSISSIPPI—Lake Stephens, Oxford, Mississippi August 21-25
Dean: MRS. FELIX SUTPHIN, Baldwin, Mississippi.
Chairman: MRS. W. R. McCORMACK, Corinth, Mississippi.
- SOUTH CAROLINA—Columbia College, Columbia, South Carolina, June 26-30
Dean: MRS. W. E. DuRANT, Elliott, South Carolina.
Chairman: MRS. R. T. WILSON, Laurens, South Carolina.
- SOUTH GEORGIA—Wesleyan Conservatory, Macon, Georgia, September 11-15
Dean: MRS. SCOTT A. EDWARDS, 501 East 50th Street, Savannah, Georgia.
- TENNESSEE—Beersheba Springs, Tennessee August 7-12
Dean: MRS. H. T. TIPPS, Springfield, Tennessee.
Chairman: MRS. GRADY WALL, Franklin, Tennessee.
- VIRGINIA—Blackstone College, Blackstone, Virginia September 11-15
Dean: MRS. ROSCOE C. JOHNSON, 16 North Royal Avenue, Front Royal, Virginia.

NORTHERN JURISDICTION

CALIFORNIA-NEVADA—College of the Pacific, Stockton, California, August 14-18	
Dean: MRS. LEROY NICHOLS, 612 Locust Street, Lodi, California.	
COLORADO—Pinecrest, Palmer Lake, Colorado.....	July 5-7
Dean: MRS. C. M. WHITLOW, Route 1, Box 18, Berthoud, Colorado.	
IDAHO—College of Idaho, Caldwell, Idaho.....	July 24-28
Chairman: MRS. CHARLES FISHER, 182 Lincoln Street, Twin Falls, Idaho.	
MONTANA—Rocky Mountain College, Billings, Montana.....	July 17-21
Dean: MRS. J. F. McALEER, P. O. Box 575, Polson, Montana.	
Chairman: MRS. F. W. GRAWE, 635 South Main Street, Kalispell, Montana.	
OREGON—Camp Magruder.....	July 30-August 4
Dean: MRS. F. R. SANDERS, 5825 S. E. 44th Avenue, Portland 6, Oregon.	
PACIFIC NORTHWEST—College of Puget Sound, Tacoma, Washington, August 6-11	
Dean: MRS. H. C. CHRISTOPHER, 705 North 84th Street, Seattle 3, Washington.	
Chairman: MRS. ROY FREEMAN, 1102 Monitor Street, Wenatchee, Washington.	
SOUTHERN CALIFORNIA-ARIZONA—Whittier College, Whittier, California.....	August 22-25
Dean: MRS. EARLE K. SCOTT, 343½ Columbia Avenue, Los Angeles 13, California.	
Chairman: MRS. HAROLD C. KUCK, 1708 Lyndon Street, South Pasadena, California.	
WYOMING STATE.....	July 00-00
Chairman: MRS. GEORGE KNUTSON, 122 East First Avenue, Cheyenne, Wyoming.	

Conference Schools for Girls—1950

CENTRAL PENNSYLVANIA—CARRIE BARGE HOUSE PARTY, Lycoming Junior College, Williamsport, Pennsylvania.....	July 2-9
Dean: MRS. WILLIAM R. MALONE, 303 Bridge Street, New Cumberland, Pennsylvania.	
DETROIT—WORLD FRIENDSHIP CAMP FOR GIRLS, Lake Huron, Jeddo, Michigan.....	July 30-August 5
Dean: MISS OLIVE HADLEY, 11780 Ohio Street, Detroit Michigan.	
NEW YORK—CAMP WESLEYAN, Silver Lake, New York.....	July 9-15
Dean: MRS. DANA R. SCUTT, Cuba, New York.	
MISSISSIPPI—(Central)—GIRLS' SCHOOL, Gulfside School, Waveland, Mississippi.....	
MINNESOTA—CAMP WESLEYAN, Medicine Lake, Minnesota.....	June 18-25
MISSOURI, SOUTHWEST MISSOURI, KANSAS—HOUSE PARTY SCHOOL OF MISSIONS, National College for Christian Workers, 5123 Truman Road, Kansas City, Missouri.	

Seniors.....	June 11-16
Junior High.....	June 18-23
Intermediates.....	June 25-30
Dean: MRS. J. B. JOHNSON, 212 North Porter, Slater, Missouri.	
NEW JERSEY—GIRLS' SCHOOL, R. D., Pemberton, New Jersey.....	July 17-22
Dean: MISS BETHANY KING, 16 Euclid Avenue, Haddonfield, New Jersey.	
NORTH INDIANA—YO-PE-MI-CA, Epworth Forest, Leesburg, Indiana.....	June 18-23
Dean: MRS. ERNEST LAWSHE, 133 West Main, Peru, Indiana.	
NORTHERN NEW YORK—ALDERSGATE GIRLS' FELLOWSHIP, Brantingham, New York.....	July 8-15
Dean: MRS. EWART TURNER, 29 Oxford Road, New Hartford, New York.	
NORTH-EAST OHIO GIRLS' SCHOOL OF CHRISTIAN SERVICE, Lakeside, Ohio.....	July 16-22
Dean: MRS. E. K. BARSS, Damascus, Ohio.	
NORTHWEST INDIANA—3 M CAMP, Battle Ground, Indiana.....	July 2-8
Dean: MRS. BLAINE E. KIRKPATRICK, Monticello, Indiana.	
OHIO—LAKESIDE GIRLS' SCHOOL OF CHRISTIAN SERVICE, Lakeside, Ohio.....	June 11-17
Dean: MRS. HAROLD SCHEELE, 4524 Circle Avenue, Cincinnati, Ohio.	
PENINSULA—SCHOOL OF MISSIONS FOR GIRLS, Centreville, Maryland.....	July 31-August 4
Dean: MRS. A. M. B. SNAPP, Perryville, Maryland.	
PHILADELPHIA—CAMP INNABAH SCHOOL OF MISSIONS, Spring City, R. D., Pennsylvania.....	June 24-July 1
Dean: MRS. WILLIAM F. PRESS, 333 East Moreland Road, Willow Grove, Pennsylvania.	
PITTSBURGH—GIRLS' SCHOOL OF MISSIONS, Jumonville Star Route, Uniontown, Pennsylvania.....	July 15-22
Dean: MRS. HILLORA R. LEWIS, 640 Beverly Road, Pittsburgh, Pennsylvania.	
ROCK RIVER—CAMP INSPIRATION, Willerup Bible Camp, Lake Ripley, Cambridge, Wisconsin.....	July 9-15
Dean: MRS. EDWARD A. ROBERTS, Sherwood Road, Des Plaines, Illinois.	
SOUTH CAROLINA—(Central)—MATHER CAMP and CHRISTIAN WORKERS' SCHOOL, Browning Home, Camden, South Carolina.....	June 14-21
Dean: MRS. PHYLLIS M. GIBBES, 26 Arlington Avenue, Greer, South Carolina.	
SOUTHERN CALIFORNIA-ARIZONA, WORLD FRIENDSHIP CAMP, Idyllwild Pines, Idyllwild, California.....	July 15-22
Dean: MRS. ARTHUR L. YOUNG, 1040 Avenue B, Redondo Beach, California.	
WYOMING—CAMP WYOGIMISCA, Sky Lake, Windsor, New York.....	July 9-15
Dean: MRS. EDGAR SINGER, Forty Fort, Pennsylvania.	

A Challenge!

(Continued from page 37)

But the work should not cease when the students become alumni, as continued interest tends to keep them in the church. One alumnus is a Y.M.C.A. secretary in Kansas City; another, whose business took him to Texas, had but forty-eight hours at home, yet was in church on Christmas morning; other alumni are singing in the choir, serving as ushers, and are active in the young adult group, and two are now members of the official board.

Credit lines due Glenn Hanson were omitted from the Urbana Methodist Student Conference pictures on page 5 of the March issue. The Editor is sorry.

Our Writers

Three North Africa projects will share in the Week of Prayer and Self-Denial offering

Rev. Edgar Hoyt Smith, boys' worker under the Division of Foreign Missions.

Eva Marshall Douglas (Mrs. Elmer H.), wife of the district superintendent and missionary under the Division of Foreign Missions.

Miss Martha Whiteley, R.N. (Central Pennsylvania Conference, 1925), missionary at the hostel in Algiers, which is a residence and social center with work for young people and children.

Miss Mary Lawson (Illinois

Conference, 1948), social worker at Il Maten.

Mrs. Anna King (West Virginia Conference, 1947), social and evangelistic worker among Arab girls and women in Constantine.

Dorothy Clarke Wilson, well-known novelist, wife of the Rev. Elwin Wilson, pastor of the Methodist church in Orono, Maine.

Mrs. Harman R. Clark, in charge of the Literature Salesroom of the Woman's Division in the Methodist Building, 150 Fifth Avenue, New York.

I Can Give More

As a laywoman, it is a joy to call to your attention the author of Program A. Miss Henrietta Gibson is the treasurer of the Woman's Division of Christian Service. Her talent and ability to make figures live thrills everyone of us who know her. Through her portrayal, the dollar mark becomes a more faithful force in the lives of Christian women everywhere.

If you do not wish to use all of the details of Program A, you will find Program B, by Miss Margaret Hiller, filled with strong appeal in helping the women make their pledges.

I. THE PROGRAM. The June program is special; plan it with great care, with much prayer, and with a dream for the year ahead!

Program A speaks for itself. (1) Read it through and jot down the individual personalities in your society who are best fitted for the different parts.

(2) Give out the parts in *plenty* of time for thorough preparation, so the women will make them live. (There is nothing so deadly as having such material *read*. Do not read a word of it.)

(3) Wherever possible, use costumes for the representative women of the countries. Be sure they are authentic. If such costumes cannot be borrowed, rent them for a nominal sum from our Costume Bureau, 740 Rush Street, Chicago 11, Illinois.

(4) Use either a blackboard or have charts prepared ahead of time to show the figures given on page 118 of the program book.

(5) Make each part as dramatic as possible. Rehearse it, helping the women become accustomed to the sound of their own voices. Surely "another woman" (p. 119) would not remain seated or would not stand still as she gives these tremendous thoughts. Picture her

walking about the room, stopping as if to explain to one row of women or to an individual woman, the whole panorama of need. Does not your own heart cry out in response, are you not intent on making your pledge, even before the meeting day has arrived?

(6) Wherever possible use people in the professions suggested. Call on the Wesleyan Service Guild to supply the "teacher," the "nurse," "the social and rural workers."

(7) Choose the character of "Faith" most carefully. She should be the personification of her part, clinching the whole story in devotion, enthusiasm, and action. "Mrs. Average Member" will need to be of quiet poise but fully devoted to the work.

Program B has much of challenge, and once again these talks must be *talks* and *not readings*.

(1) You might break them into questions and answers, so that the whole group might participate.

(2) The hymns have been wisely chosen; use them, not as fillers but as part of the total picture. Make a prayer hymn of "Lord, Speak to Me," while "Jesus Saves" should be sung with triumph.

(3) If neither Program A nor Program B can be used as written, take from both, but be sure not to side-step our actual giving and our actual need!

Make a large pledge card in poster form and point out clearly the three challenging steps. Discuss our pledge as *prayer*, *service*, and *gift*. List the giving—the increase in need of the work of the Woman's Division—then break down the large sums by 30,000 societies. Look carefully at your own budget. Ask yourselves, "Is this the utmost of our ability? Have we rightfully proportioned missionary and local?" Be calm and consecrated in your appeal.

Constantly keep before the women what Christ has done for us. What privileges we have in living in America! How grateful we should be for our church, our families.

II. ATMOSPHERE. The whole room should speak of the glorious contributions we enjoy through the Woman's Society of Christian Service. Spend much time in planning a literature table, in arranging our goal poster,* our *World Map of the Woman's Division*,* our emblem, copies of THE METHODIST WOMAN and WORLD OUTLOOK, *The Prayer Calendar*,* and a chart like that found on p. 125 in the program book. Use also the dollar chart found on p. 136.

III. INVITATIONS. (1) Plan to have each woman on the Membership Committee call on at least ten women and invite them personally. (2) Make attractive posters for the bulletin board, suggesting co-operation and joy in giving. Example: "The \$ That Speaks for You," "To Give Is to Live." (3) To the pledge card* attach a card with time, date, and place of meeting.

IV. FELLOWSHIP for June needs to emphasize membership. Use this to honor the new members for the year. Plan a "Get Acquainted Hour" by preparing slips which divide the group into "Woman's," "Society," "Christian," "Service," or by the lines of work of the society. Let each one find her group. Have a reception line of the new officers. Let this be followed by a short mimeographed quiz on which all the names of the officers and secretaries are printed, the women being asked to fill in the office. Or print the list of offices and ask the women to go to the various officers and have them sign their names.

Summer Special. How many of your officers and members are going to summer school?

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

"Are Ye Able"

By MRS. C. C. LONG, *Circulation Manager*

THE past recedes—but the future is always as near as tomorrow; therefore, opportunity is always with us.

The conference had ended and the words of the final hymn resounded in the ears of the delegates. "Are ye able . . . ?" It was a question, and how lustily we sang that answer, "Lord, we are able, Our spirits are Thine."

We left the room, and our thoughts raced over certain problems. The prevailing cynical and materialistic spirit of our times has challenged the validity of all missionary effort.

Can we stand up, each one of us, and clearly express the reasons for its importance, especially today? Can we cite its power by illustrations from achievements in our own great society? Are we aware of the prevailing trends in world affairs today, and their significance for missionary work? Have we within our own lives convincing experience of a divine love and power that compels sharing? Do we realize that as we answer, "Lord, we are able," we say, "All action is local"? My Christian Social Relations begin with me, right where I am.

THE METHODIST WOMAN

Will help you answer.

If a Church Woman

There is an inescapable responsibility that follows your church relations to share with women of your community, with peoples of every race and creed, with women and children of all lands, the abundant life of Christ. In this matter of individual responsibility, THE METHODIST WOMAN is the vital connection between the church woman and her task.

If a Homekeeper

It is so easy to allow one's thoughts and interests to become

restricted to one's family. An hour or two a month spent reading THE METHODIST WOMAN and WORLD OUTLOOK expands life's horizons, brings new contacts, teaches new sympathies, and stirs new gratitudes.

If a Business or Club Woman

You desire "to think straight."

The secular press and the popular magazine often fail to treat world movements from the Christian, and hence the just and discriminating, point of view. THE METHODIST WOMAN has articles from contributors on the field, who know firsthand that of which they write. In the months ahead, through the "Wesleyan Service Guild Newsletter," which is now included in THE METHODIST WOMAN, more and more information will come to our business and professional women.

If a Teacher

You are a seeker after truth.

THE METHODIST WOMAN and WORLD OUTLOOK have this one aim also—that things as they are in mission lands may be made known.

If a Student

The inquiring mind of youth is not satisfied unless it knows what is taking place in the world. Facts are their quest. THE METHODIST WOMAN gives a line of forceful facts for "fervent fellows" of the Methodist Youth Fellowship and World Friendship Groups. The greatest youth movements of all times are presented in the columns of THE METHODIST WOMAN and WORLD OUTLOOK.

Practically every woman in every church may be classified under one of these groups. Therefore, every woman in your church would be benefited by reading these great magazines.

The greatest factor of success is you! You can make this possible, if you will pioneer for THE METHODIST WOMAN and WORLD OUTLOOK—say good words for them.

Keep up your own combination subscription—secure one new subscriber! "Are Ye Able?"

A Reading Project

MRS. MARY D. BANGHAM, a busy parsonage wife, carried out an interesting project last year.

Throughout 1949 she sent one postal per week to editors of religious papers to express appreciation for whatever had pleased her most during the week's reading. She said:

"My reading time is limited, and the choosing was somewhat haphazard, for no attempt was made to weigh or measure and compare content or literary value. The habit of looking for things especially noteworthy to me, however, added to my reading pleasure and made the postal effort worth my while."

Also it made the seventeen editors happy who received her postal card of appreciation.

The editor of THE METHODIST WOMAN will welcome postal cards, complimentary or otherwise. If and when you write, just be sure you have the right address.

Mail is often sent to the wrong place. THE METHODIST WOMAN is published in Cincinnati, Ohio. Mrs. C. C. Long, the circulation manager, has her office at 420 Plum Street. All letters pertaining to subscriptions and changes of address should be addressed there.

The Editorial Office is in New York. Letters to the editor, manuscripts, news items, articles for publication, should be sent to 150 Fifth Avenue, Room 656, New York 11, New York.

—MRS. C. A. MEEKER, *Editor*

ORGANIZATIONAL MATERIALS



Officers' Letter File. Personal letters from officers and secretaries of the Woman's Division of Christian Service to the local secretaries of lines of work in the Woman's Society, with Calendar of Suggested Activities. Ready May 15. 35 cents.

Calendar of Suggested Activities, 1950-1951. Reprint from Officers' Letter File. Ready May 15. 2 cents, 6 for 10 cents.

World Map of the Woman's Division of Christian Service. 38 x 60

inches. Necessary for vivid map talks on stations of the division. 50 cents.

Record and Report Book for Promotion Secretary and Other Secretaries—Local Church. Available June 1. 50 cents.

Record and Report Book for District Promotion Secretary. Available June 1. 50 cents.

Record and Report Book for Conference Promotion Secretary. Available June 1. 50 cents.

Woman's Society Program Calendar. Valuable for use in local societies for distribution to membership after outlining the year's program. Will be available about May 15. 5 cents each.

Program Flier. For the use of the program committee. Outline of topics for 1950-51. Free for postage.

Secretary of Supply Work Handbook. 15 cents.

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